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The Fundamentals

A Testimony to the Truth

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Isaiah 8:20

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Volume IX

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FOREWORD

The ninth volume of "THE FUNDAMENTALS" goes, like its predecessors, to English-speaking Protestant pastors, evangelists, missionaries, theological professors, theological students, Y. M. C. A. secretaries, Y. W. C. A. secretaries, Sunday School superintendents, religious lay workers, and editors of religious publications throughout the earth. We send it out with thanksgiving to God for the rich blessing which He has bestowed upon the former volumes, to which the earnest letters of thousands of Christian men and women in almost every land bear witness, and we accompany it with our prayers. May the Lord use the carefully and prayerfully selected articles of this ninth volume to His glory and to the advancement of His cause, to the conversion of sinners, to the strengthening of the faith of earnest believers, and to the re-establishment in the truth of those who are wavering in their faith.

We ask the thousands who have joined our Circle of Prayer and all earnest friends of "THE FUNDAMENTALS" to plead in faith with Him who heareth and answereth prayer, that His smile and blessing continue to rest upon the Two Christian Laymen whose consecration and liberality make possible the publication and the free distribution of these volumes, and that He lead and guide all who are connected with the great work.

After earnest, prayerful consideration the Two Christian Laymen have decided that there shall be **a change in the sending out of future issues of "THE FUNDAMENTALS." The volumes will remain free to all classes of Christian workers, but they will be sent only to those making request for them in writing. A postcard is enclosed in this volume for the purpose. If you desire to receive future issues of these books free as heretofore, fill out PLAINLY the blank spaces of the card, place a postage stamp upon it and mail it to its address. If you fail to fill out and mail the card, your name will be dropped from our mailing list.**

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(Signed), The Executive Secretary of The Fundamentals.

(See Publishers' Notice, Page 128.)

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THE FUNDAMENTALS

VOLUME IX

CHAPTER I

THE TRUE CHURCH

BY THE LATE BISHOP RYLE

Do you belong to the one true Church; to the Church outside of which there is no salvation? I do not ask where you go on Sunday; I only ask, "Do you belong to the one true Church?"

Where is this one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church *is composed of all believers in the Lord Jesus.* It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church *of which all the members have the same marks.* They are all born of the Spirit; they all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently and after various fashions; some worship with a form of prayer,

and some with none; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single Book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and they can all respond with one heart and voice, "Amen and Amen."

It is a Church *which is dependent upon no ministers upon earth,* however much it values those who preach the Gospel to its members. The life of its members does not hang upon church-membership, and baptism, and the Lord's Supper—although they highly value these things, when they are to be had. But it has only one great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops. nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church *whose existence does not depend on forms,* ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatsoever from the hand of

man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural *titles* of present honor and privilege, and the *promises* of future glory, especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world; the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostle's Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises, "the gates of hell shall not prevail against it", and to which He says, "I am with you always, even unto the end of the world" (Matt. 16:18; 28:20).

This is the only Church which possesses true *unity*. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points; you will find them all of one judgment.

This is the only Church which possesses true *sanctity*. Its members are all holy. They are not merely holy by profession,

holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly *catholic*. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly *apostolic*. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things to be no better than sounding brass and a tinkling cymbal.

This is the only Church *which is certain to endure unto the end*. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned; but the true Church is never altogether extinguished; it rises again from its afflictions; it lives on through fire and water. The Pharaohs, the Herods, the Neros, the bloody Marys, have labored in vain to put down this Church; they slay their thousands, and then pass away and go to their own place. The true Church outlives them all and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still; it is a bush which, often burning, yet is not consumed.

This is the Church *which does the work of Christ upon earth.* Its members are a little flock, and few in number, compared with the children of the world; one or two here, and two or three there. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay and the support of any nation to which they belong.

This is the Church *which shall be truly glorious at the end.* When all earthly glory is passed away then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing; but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, one Church only will be named, and that is the Church of the elect.

Reader, *this is the true Church to which a man must belong, if he would be saved.* Till you belong to this, you are nothing better than a lost soul. You may have countless outward privileges; you may enjoy great light, and knowledge —but if you do not belong to the body of Christ, your light, and knowledge, and privileges, will not save your soul. Men fancy if they join this church or that church, and become communicants, and go through certain forms, that all must be right with their souls. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. *Take notice,* you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

CHAPTER II

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH

BY PROFESSOR GEORGE FREDERICK WRIGHT, D. D., LL. D.,
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During the last quarter of a century an influential school of critics has deluged the world with articles and volumes attempting to prove that the Pentateuch did not originate during the time of Moses, and that most of the laws attributed to him did not come into existence until several centuries after his death, and many of them not till the time of Ezekiel. By these critics the patriarchs are relegated to the realm of myth or dim legend and the history of the Pentateuch generally is discredited. In answering these destructive contentions and defending the history which they discredit we can do no better than to give a brief summary of the arguments of Mr. Harold M. Wiener, a young orthodox Jew, who is both a well established barrister in London, and a scholar of the widest attainments. What he has written upon the subject during the last ten years would fill a thousand octavo pages; while our condensation must be limited to less than twenty. In approaching the subject it comes in place to consider

I. THE BURDEN OF PROOF

The Mosaic authorship of the Pentateuch has until very recent times been accepted without question by both Jews and Christians. Such acceptance, coming down to us in unbroken line from the earliest times of which we have any information, gives it the support of what is called general consent, which, while perhaps not absolutely conclusive, compels those who would discredit it to produce incontrovertible opposing evidence. But the evidence which the critics produce

in this case is wholly circumstantial, consisting of inferences derived from a literary analysis of the documents and from the application of a discredited evolutionary theory concerning the development of human institutions.

II. FAILURE OF THE ARGUMENT FROM LITERARY ANALYSIS

(a) *Evidence of Textual Criticism.*

It is an instructive commentary upon the scholarly pretensions of this whole school of critics that, without adequate examination of the facts, they have based their analysis of the Pentateuch upon the text which is found in our ordinary Hebrew Bibles. While the students of the New Testament have expended an immense amount of effort in the comparison of manuscripts, and versions, and quotations to determine the original text, these Old Testament critics have done scarcely anything in that direction. This is certainly a most unscholarly proceeding, yet it is admitted to be the fact by a higher critic of no less eminence than Principal J. Skinner of Cambridge, England, who has been compelled to write: "I do not happen to know of any work which deals exhaustively with the subject, the determination of the original Hebrew texts from the critical standpoints."

Now the fact is that while the current Hebrew text, known as the Massoretic, was not established until about the seventh century A. D., we have abundant material with which to compare it and carry us back to that current a thousand years nearer the time of the original composition of the books. (1) The Greek translation known as the Septuagint was made from Hebrew manuscripts current two or three centuries before the Christian era. It is from this version that most of the quotations in the New Testament are made. Of the 350 quotations from the Old Testament in the New, 300, while differing more or less from the Massoretic text, do not differ materially from the Septuagint. (2) The

Samaritans early broke away from the Jews and began the transmission of a Hebrew text of the Pentateuch on an independent line which has continued down to the present day. (3) Besides this three other Greek versions were made long before the establishment of the Massoretic text. The most important of these was one by Aquila, who was so punctilious that he transliterated the word Jehovah in the old Hebrew characters, instead of translating it by the Greek word meaning Lord as was done in the Septuagint. (4) Early Syriac material often provides much information concerning the original Hebrew text. (5) The translation into Latin known as the Vulgate preceded the Massoretic text by some centuries, and was made by Jerome, who was noted as a Hebrew scholar. But Augustine thought it sacrilegious not to be content with the Septuagint.

All this material furnishes ample ground for correcting in minor particulars the current Hebrew text; and this can be done on well established scientific principles which largely eliminate conjectural emendations. This argument has been elaborated by a number of scholars, notably by Dahse, one of the most brilliant of Germany's younger scholars, first in the *"Archiv fuer Religions-Wissenschaft"* for 1903, pp. 305-319, and again in an article which will appear in the *"Neue Kirchliche Zeitschrift"* for this year; and he is following up his attack on the critical theories with an important book entitled, *"Textkritische Materialien zur Hexateuchfrage,"* which will shortly be published in Germany. Although so long a time has elapsed since the publication of his first article on the subject, and in spite of the fact that it attracted world-wide attention and has often been referred to since, no German critic has yet produced an answer to it. In England and America Dr. Redpath and Mr. Wiener have driven home the argument. (See Wiener's "Essays in Pentateuchal Criticism", and "Origin of the Pentateuch.")

On bringing the light of this evidence to bear upon the

subject some remarkable results are brought out, the most important of which relate to the very foundation upon which the theories concerning the fragmentary character of the Pentateuch are based. The most prominent clue to the documentary division is derived from the supposed use by different writers of the two words, "Jehovah" and "Elohim," to designate the deity. Jehovah was translated in the Septuagint by a word meaning "Lord", which appears in our authorized version in capitalized form, "LORD." The revisers of 1880, however, have simply transliterated the word, so that "Jehovah" usually appears in the revision wherever "LORD" appeared in the authorized version. Elohim is everywhere translated by the general word for deity, "God."

Now the original critical division into documents was made on the supposition that several hundred years later than Moses there arose two schools of writers, one of which, in Judah, used the word "Jehovah" when they spoke of the deity, and the other, in the Northern Kingdom, "Elohim." And so the critics came to designate one set of passages as belonging to the J document and the other to the E document. These they supposed had been cut up and pieced together by a later editor so as to make the existing continuous narrative. But when, as frequently occurred, one of these words is found in passages where it is thought the other word should have been used, it is supposed, wholly on theoretical grounds, that a mistake had been made by the editor, or, as they call him, the "redactor," and so with no further ceremony the objection is arbitrarily removed without consulting the direct textual evidence.

But upon comparing the early texts, versions, and quotations it appears that the words, "Jehovah" and "Elohim," were so nearly synonymous that there was originally little uniformity in their use. Jehovah is the Jewish *name* of the deity, and Elohim the *title*. The use of the words is precisely like that of the English in referring to their king or the

Americans to their president. In ordinary usage, "George V.", "the king," and "King George" are synonymous in their meaning. Similarly "Taft," "the president," and "President Taft" are used by Americans during his term of office to indicate an identical concept. So it was with the Hebrews. "Jehovah" was the name, "Elohim" the title, and "Jehovah Elohim"—Lord God—signified nothing more. Now on consulting the evidence it appears that while in Genesis and the first three chapters of Exodus (where this clue was supposed to be most decisive) Jehovah occurs in the Hebrew text 148 times, in 118 of these places other texts have either Elohim or Jehovah Elohim. In the same section, while Elohim alone occurs 179 times in the Hebrew, in 49 of the passages one or the other designation takes its place; and in the second and third chapters of Genesis where the Hebrew text has Jehovah Elohim (LORD God) 23 times, there is only one passage in which all the texts are unanimous on this point.

These facts, which are now amply verified, utterly destroy the value of the clue which the higher critics have all along ostentatiously put forward to justify their division of the Pentateuch into conflicting E and J documents, and this the critics themselves are now compelled to admit. The only answer which they are able to give is in Dr. Skinner's words that the analysis is correct even if the clue which led to it be false, adding "even if it were proved to be so altogether fallacious, it would not be the first time that a wrong clue has led to true results."

On further examination, in the light of present knowledge (as Wiener and Dahse abundantly show), legitimate criticism removes a large number of the alleged difficulties which are put forward by higher critics and renders of no value many of the supposed clues to the various documents. We have space to notice but one or two of these. In the Massoretic text of Ex. 18:6 we read that Jethro says to Moses, "I thy father-in-law Jethro am come," while in the seventh

verse it is said that Moses goes out to meet his father-in-law and that they exchange greetings and then come into the tent. But how could Jethro speak to Moses before they had had a meeting? The critics say that this confusion arises from the bungling patchwork of an editor who put two discordant accounts together without attempting to cover up the discrepancy. But scientific textual criticism completely removes the difficulty. The Septuagint, the old Syriac version, and a copy of the Samaritan Pentateuch, instead of "I thy father-in-law Jethro am come", read, "And one said unto Moses, *behold* thy father-in-law Jethro" comes. Here the corruption of a single letter in the Hebrew gives us "behold" in place of "I". When this is observed the objection disappears entirely.

Again, in Gen. 39:20-22 Joseph is said to have been put into the prison "where the king's prisoners were bound. . . . And the *keeper of the prison*" promoted him. But in chapter 40:2-4, 7 it is said that he was "in ward of the house of the *captain of the guard* . . . and the captain of the guard" promoted Joseph. But this discrepancy disappears as soon as an effort is made to determine the original text. In Hebrew, "keeper of the prison" and "captain of the guard" both begin with the same word and in the passages where the "captain of the guard" causes trouble by its appearance, the Septuagint either omitted the phrase or read "keeper of the prison," in one case being supported also by the Vulgate.

In many other instances also, attention to the original text removes the difficulties which have been manufactured from apparent discrepancies in the narrative.

(b) Delusions of Literary Analysis.

But even on the assumption of the practical inerrancy of the Massoretic text the arguments against the Mosaic authorship of the Pentateuch drawn from the literary analysis are seen to be the result of misdirected scholarship, and to be utterly fallacious. The long lists of words adduced as charac-

teristic of the writers to whom the various parts of the Pentateuch are assigned are readily seen to be occasioned by the different objects aimed at in the portions from which the lists are made.

Here, however, it is necessary to add that besides the E and J documents the critics suppose that Deuteronomy, which they designate "D", is an independent literary production written in the time of Josiah. Furthermore, the critics pretend to have discovered by their analysis another document which they call the Priestly Code and designate as "P". This provides the groundwork of most of the narrative, and comprises the entire ceremonial portion of the law. This document, which, according to these critics did not come into existence till the time of Ezekiel, largely consists of special instructions to priests telling them how they were to perform the sacrifices and public ceremonials, and how they were to determine the character of contagious diseases and unsanitary conditions. Such instructions are necessarily made up largely of technical language such as is found in the libraries of lawyers and physicians, and it is easy enough to select from such literature a long list of words which are not to be found in contemporary literature dealing with the ordinary affairs of life and aiming directly at elevating the tone of morality and stimulating devotion to higher spiritual ends. Furthermore, an exhaustive examination (made by Chancellor Lias) of the entire list of words found in this P document attributed to the time of Ezekiel shows absolutely no indication of their belonging to an age later than that of Moses.

The absurdity of the claims of the higher critics to having established the existence of different documents in the Pentateuch by a literary analysis has been shown by a variety of examples. The late Professor C. M. Mead, the most influential of the American revisers of the translation of the Old Testament, in order to exhibit the fallacy of their procedure took the Book of Romans and arbitrarily divided it into three

parts, according as the words "Christ Jesus," "Jesus," or "God" were used; and then by analysis showed that the lists of peculiar words characteristic of these three passages were even more remarkable than those drawn up by the destructive critics of the Pentateuch from the three leading fragments into which they had divided it. The argument from literary analysis after the methods of these critics would prove the composite character of the Epistle to the Romans as fully as that of the critics would prove the composite character of the Pentateuch. A distinguished scholar, Dr. Hayman, formerly head-master of Rugby, by a similar analysis demonstrated the composite character of Robert Burns' little poem addressed to a mouse, half of which is in the purest English and the other half in the broadest Scotch dialect. By the same process it would be easy to prove three Macaulays and three Miltons by selecting lists of words from the documents prepared by them when holding high political offices and from their various prose and poetical writings.

III. MISUNDERSTANDING LEGAL FORMS AND THE SACRIFICIAL SYSTEM

Another source of fallacious reasoning into which these critics have fallen arises from a misunderstanding of the sacrificial system of the Mosaic law. The destructive critics assert that there was no central sanctuary in Palestine until several centuries after its occupation under Joshua, and that at a later period all sacrifices by the people were forbidden except at the central place when offered by the priests, unless it was where there had been a special theophany. But these statements evince an entire misunderstanding or misrepresentation of the facts. In what the critics reckon as the oldest documents (J and E) the people were required three times a year to present themselves with sacrifices and offerings *"at the house of the Lord"* (Ex. 34:26; 23:19). Before the building of the temple this "house of the Lord was at Shiloh"

(Josh. 18:1; Judges 18:31; 1 Sam. 2:24). The truth is that the destructive critics upon this point make a most humiliating mistake in repeatedly substituting "sanctuaries" for "altars," assuming that since there was a plurality of altars in the time of the Judges there was therefore a plurality of sanctuaries. They have completely misunderstood the permission given in Ex. 20:24: "An altar of earth thou shalt make unto Me and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen; in all places, A. V.; [in every place, R. V.], where I record My name I will come unto thee and I will bless thee. And if thou make Me an altar of stone, thou shalt not build it of hewn stones." In reading this passage we are likely to be misled by the erroneous translation. Where the revisers read in "every place" and the authorized version in "all places" the correct translation is "in all the place" or "in the whole place." The word is in the singular number and has a definite article before it. The whole place referred to is Palestine, the Holy Land, where sacrifices such as the patriarchs had offered were always permitted to laymen, provided they made use only of an altar of earth or unhewn stones which was kept free from the adornments and accessories characteristic of heathen altars. These lay sacrifices were recognized in Deuteronomy as well as in Exodus. (Deut. 16:21.) But altars of earth or unhewn stone, often used for the nonce only and having no connection with a temple of any sort, are not houses of God and will not become such on being called sanctuaries by critics several thousand years after they have fallen out of use.

In accordance with this command and permission the Jews have always limited their sacrifices to the land of Palestine. When exiled to foreign lands the Jews to this day have ceased to offer sacrifices. It is true that an experiment was made of setting up a sacrificial system in Egypt for a time by a certain portion of the exiles; but this was soon abandoned. Ultimately a synagogue system was established and worship

outside of Palestine was limited to prayer and the reading of Scriptures.

But besides the lay sacrifices which were continued from the patriarchal times and guarded against perversion, there were two other classes of offerings established by statute; namely, those individual offerings which were brought to the "house of God" at the central place of worship and offered with priestly assistance, and the national offerings described in Numbers 28ff. which were brought on behalf of the whole people and not of an individual. A failure to distinguish clearly between these three classes of sacrifices has led the critics into endless confusion, and error has arisen from their inability to understand legal terms and principles. The Pentateuch is not mere literature, but it contains a legal code. It is a product of statesmanship consisting of three distinct elements which have always been recognized by lawgivers; namely, the civil, the moral, and the ceremonial, or what Wiener calls the "jural laws," the "moral code" and "procedure." The jural laws are those the infractions of which can be brought before a court, such as "Thou shalt not remove thy neighbor's landmark." But "Thou shalt love thy neighbor as thyself" can be enforced only by public sentiment and Divine sanctions. The Book of Deuteronomy is largely occupied with the presentation of exhortations and motives, aiming to secure obedience to a higher moral code, and is in this largely followed by the prophets of the Old Dispensation and the preachers of the present day. The moral law supplements the civil law. The ceremonial law consists of directions to the priests for performing the various technical duties, and were of as little interest to the mass of people as are the legal and medical books of the present time. All these strata of the law were naturally and necessarily in existence at the same time. In putting them as successive strata, with the ceremonial law last, the critics have made an egregious and misleading blunder.

IV. THE POSITIVE EVIDENCE

Before proceeding to give in conclusion a brief summary of the circumstantial evidence supporting the ordinary belief in the Mosaic authorship of the Pentateuch it is important to define the term. By it we do not mean that Moses wrote *all* the Pentateuch with his own hand, or that there were *no* editorial additions made after his death. Moses was the author of the Pentateuchal Code, as Napoleon was of the code which goes under his name. Apparently the Book of Genesis is largely made up from existing documents, of which the history of the expedition of Amraphel in chapter 14 is a noted specimen; while the account of Moses' death, and a few other passages are evidently later editorial additions. But these are not enough to affect the general proposition. The Mosaic authorship of the Pentateuch is supported by the following, among other weighty considerations:

1. The Mosaic era was a literary epoch in the world's history when such codes were common. It would have been strange if such a leader had not produced a code of laws. The Tel-el-Amarna tablets and the Code of Hammurabi testify to the literary habits of the time.

2. The Pentateuch so perfectly reflects the conditions in Egypt at the period assigned to it that it is difficult to believe that it was a literary product of a later age.

3. Its representation of life in the wilderness is so perfect and so many of its laws are adapted only to that life that it is incredible that literary men a thousand years later should have imagined it.

4. The laws themselves bear indubitable marks of adaptation to the stage of national development to which they are ascribed. It was the study of Maine's works on ancient law that set Mr. Wiener out upon his re-investigation of the subject.

5. The little use that is made of the sanctions of a future

life is, as Bishop Warburton ably argued, evidence of an early date and of a peculiar Divine effort to guard the Israelites against the contamination of Egyptian ideas upon the subject.

6. The omission of the hen from the lists of clean and unclean birds is incredible if these lists were made late in the nation's history after that domestic fowl had been introduced from India.

7. As Rev. A. C. Robinson showed in Volume VII of this series it is incredible that there should have been no intimation in the Pentateuch of the existence of Jerusalem, or of the use of music in the liturgy, nor any use of the phrase, "Lord of Hosts," unless the compilation had been completed before the time of David.

8. The subordination of the miraculous elements in the Pentateuch to the critical junctures in the nation's development is such as could be obtained only in genuine history.

9. The whole representation conforms to the true law of historical development. Nations do not rise by virtue of inherent resident forces, but through the struggles of great leaders enlightened directly from on high or by contact with others who have already been enlightened.

The defender of the Mosaic authorship of the Pentateuch has no occasion to quail in presence of the critics who deny that authorship and discredit its history. He may boldly challenge their scholarship, deny their conclusions, resent their arrogance, and hold on to his confidence in the well authenticated historical evidence which sufficed for those who first accepted it. Those who now at second hand are popularizing in periodicals, Sunday School lessons, and volumes of greater or less pretentions the errors of these critics must answer to their consciences as best they can, but they should be made to feel that they assume a heavy responsibility in putting themselves forward as leaders of the blind when they themselves are not able to see.

CHAPTER III

THE WISDOM OF THIS WORLD

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"There is a growing impression among eminent private thinkers that Christianity is losing its hold upon men, and that the Church is a waning power; that the religious world is drifting from its moorings, and faith is becoming a tradition of the past."

The above quotation is from an editorial in the most popular newspaper published at the Capital of the United States.

If the faith of the Church is to stand in the wisdom of men, then it will be the sport of every wind of doctrine, and be driven hither and thither, according to the course of the popular tide; and if the Church has no better anchor than the wisdom of this world, then, indeed, will it drift from all its moorings, and be tossed continually upon the seas of ceaseless speculation. But if faith is to stand, not in the wisdom of men, but in the power of God, in the sure Word of Truth that liveth and abideth forever, then, like its Divine Author, it is and will be the same yesterday, today, and forever. If faith be founded upon the Word of Eternal Truth, then the Church has an anchor sure and stedfast, entering into that within the veil.

One prophecy of Daniel is fulfilled: "Many shall run to and fro, and knowledge shall be increased". The world has never witnessed a period of such incessant and intense mental activity. Nature, in all her vast domains, in her atoms and her masses, has been searched with keenest scrutiny, and compelled to give up her wondrous secrets. The microscope reveals worlds of order and beauty unseen by the unassisted

eye; while the telescope sweeps the silent skies, and stars by the thousands and tens of thousands are discovered, and numbered, and catalogued. The electric spark sends thought, in printed words, with lightning speed around the globe. The microphone magnifies sound until the spider's walk across a window echoes as the tread of an armed man. The phonograph receives upon its shining metallic disc the words and tones of the living speaker, and is able to reproduce them after a thousand years. All tongues, and tribes, and nations are brought into daily and direct intercourse and fellowship. Time and space are no longer barriers between men, races, and empires. Even the Dark Continent, unexplored equatorial Africa, has been penetrated by the heroic and dauntless Stanley, from Zanzibar to Bomma; and the cannibal tribes of the Upper Livingstone are no longer unknown to the civilized world. And still men run to and fro, restless and dissatisfied, crying for more light and more knowledge.

NO REAL CONFLICT BETWEEN CHRISTIANITY AND SCIENCE

The Christian does not look with dismay upon these researches into Nature, these discoveries of Science; on the contrary, he hails with joy each new discovery as affording additional evidence of the wisdom, power, and goodness of God. Full well does he know that the facts written on the rock-leaves beneath, the star depths above, and the pages of Inspiration, when properly understood and interpreted, will be found to be in exact and perfect accord, showing forth the glory of the Infinite Writer of them all. There is no controversy between the man of faith and the man of wisdom, provided each one acts in his proper sphere. There is not, and never has been, any real conflict between Religion and Science. There may be conflicts between interpretations of Scripture and interpretations of the facts of Nature; but what God has written in His Word never conflicts with what God has written in His creation.

The scientific skepticism of this day ought to remember how much Science owes to Christian men—to men who believed in a personal God; who believed in His written Word, and in His Son, Jesus Christ, the crucified and risen Redeemer. What shall be said of the "pious Christian, Copernicus, consecrating his life to God, to Man, to Science; who pioneered his way into the unknown universe, as the great Columbus of the heavens? What of Christian Galileo, who, while teaching the facts of Science, also believed the truths of Scripture?" What of the leaders in all departments of human progress, immortal names familiar as household words—what of Bacon, and Kepler, and Newton, and Herschel, and Hugh Miller? Or, later still, what of Chalmers, McCosh, Morse, Dawson, Southall, Cabell, LeConte, Henry, and hosts of others who lead the vanguard of the army of investigation and discovery in all the vast domain of human knowledge? The man of faith may point to these intellectual giants, and claim them as the humble disciples of the lowly Nazarene —as firm believers in the written Word of God. They led the onward march of human thought, but bowed in devout adoration before a personal God. How dense a darkness would envelop the race were all the light kindled by Christian men banished from the horizon of human knowledge.

THE SPHERE OF SCIENCE

But let it be remembered that *the Wisdom of this World is for this world only*—not for the world to come. Its proper sphere is the seen and tangible; the Here and the Now, not the Unseen, the Hereafter, the Eternal. The wisdom of man has passed out of its proper sphere when it invades the domain of the Invisible and the Infinite; when it denies that the omnipresent personal Spirit can reveal to man that which the eye never saw, the ear never heard, and the heart never conceived. It has passed the boundary of the known, its only proper sphere, when it assumes to deny that the infinite God

has revealed or can reveal Himself in His Word, His Son, His Spirit. The things of God knoweth no man, but the Spirit of God.

We have the right to demand of the Wisdom of this World by what authority it asserts that there is nothing above and apart from Nature, nothing in all the boundless universe except matter and force. Why shall we give up all that man holds dear at the bidding of the Wisdom of this World whose highest, and best, and latest revelation is "a grave without a resurrection, and a universe without a God"!

THE FAILURE OF EARTHLY WISDOM TO FIND AND KNOW GOD

The man of faith does not affirm the uselessness of earthly wisdom, but he does affirm that it has utterly failed to find out and know the true and living God. However useful and valuable the Wisdom of this World may be in its appropriate sphere, it has never yet given to men that knowledge of God upon which his soul could rest in satisfaction and peace. The World by Wisdom has never known God. At no time, in no country, among no people, has man, by wisdom, ever been able to make God known to his fellow men. Without the Gospel of the Lord Jesus Christ, the true and living God had ever been the "Unknown God".

ANCIENT WISDOM AND THE KNOWLEDGE OF GOD

The wise men of this generation are not backward in boasting of the world's present progress and wisdom, and yet the history and ruins of the old world, before the coming of our Lord, reveal evidences of a civilization that will bear all the light and tests of our day.

Egypt, situated on the banks of that strange river whose source has been discovered far off in the ever-flowing waters of the Victoria Lake of equatorial Africa, speaks out to this self-satisfied generation in her mummied kings, her silent Sphinx, her matchless pyramids. Egypt, that could lift mon-

ster stones four hundred feet in the air, and adjust them to a mathematical line and not vary half a hair's breadth; "that could paint on glass, grind gold to dust, embalm the body so as to make flesh immortal;" that built gigantic houses of stone that have outlived all nations and civilizations—this nation was wise in all the Wisdom of this World. And yet this grand old civilization lived and died in gross and utter ignorance of the one true and living God. The religion of the wisest men of On and Memphis "was Negritian fetishism, the lowest kind of Nature worship". The people bowed down and worshipped the Nile, the ox, the trees, the hills, and "birds, four-footed beasts, and creeping things". Egypt had wise priests, her magnificent temples, her gorgeous worship; but alas! all was of the earth, earthy. She knew not God; and her wise men, Jannes and Jambres, withstood Moses when he came to them with a message from the Living One, in whom they lived and moved. and had their being. No wonder that the people were "liars and thieves, sensual and treacherous;" with all their wisdom they knew not God.

Subsequent to Egypt there arose four great world powers, following each other in succession, claiming and exercising universal dominion, and gathering unto themselves the civilization and glory of the known world—Babylon, Persia, Greece and Rome. Four kingdoms seen in dream by the great Nebuchadnezzar — the image with the head of gold, breast of silver, belly of brass, legs of iron, feet partly of iron and part of clay, and interpreted by Daniel as the four kingdoms above named. But alas! not one or all of these nations ever attained unto that knowledge of God which is life eternal.

The bricks of Babylon, the purple of Tyre, the army of Xerxes, the conquests of Alexander, the legions of Rome, the poetry of Homer, the philosophy of Socrates, the statues of Phidias, the orations of Cicero, the satires of Juvenal, the annals of Tacitus—these are the drifts from the waves of that ancient civilization, wise in all the Wisdom of this World;

these are the drifts still floating on the current of human history as it moves on its majestic course to that eternity where time is not measured by days and nights, and weeks and years; and to that infinity where space is not measured by islands, continents and seas.

There were walls seventy feet high, on which war-chariots might be driven four abreast; there were hanging gardens filled with flowers and birds; there were temples of polished marble, overlaid with ivory and gold; there were statues so lifelike as almost to speak; there were highways, firm and hard, stretching from imperial Rome to all the ends of the known world; there were arches and aqueducts, fountains and baths, painting and poetry. But, alas! upon that civilization might have been written the inscription upon the altar at Mars Hill, "To the Unknown God". It was all of this world, and of this world only; it was outward, material, transient; it was earthly, sensual, devilish.

Dr. Garbett, in his "Dogmatic Faith", says: "With the sole exception of the knowledge of the true God, this old world carried human advancement to its highest pitch. For lustre of genius, brilliancy of wit, fertility of imagination, depth of thought, artistic taste and skill, aesthetic sensibilities, and keen relish for pleasure, the latest period of heathen civilization has never yet been excelled, perhaps never equaled". And yet, in the midst of all this, vice and immorality were well-nigh universal; chastity was almost unknown; thousands of virgins were annually devoted to prostitution in the temples of the gods; the life of a man was esteemed of less value than the life of a dog; slavery was universal, and slaves were put to death for the most trivial causes; men fought with each other and with wild beasts in amphitheatres, where dainty Roman matrons gazed with eager delight upon the agonies of dying men, and turned their thumbs down over the polished marble in token of their desire for more blood.

This old world with all its wisdom knew not God. In its

splendid Pantheons there were lords many and gods many—gods of painting and statuary, of poetry and eloquence, of war and revenge, of drunkenness and lust, but no true, holy and living God. And when the polished Paul preached unto the wise men of Athens Jesus and the resurrection, they told him that he was a babbler, and a setter forth of strange gods.

The men of this civilization worshipped and served the creature more than the Creator; and for this cause God gave them up to vile and unnatural lusts and passions; they were filled with unrighteousness, fornication, wickedness, covetousness, murder, deceit, malignity—without natural affection, implacable, unmerciful. The unutterable vileness of this godless wisdom is apparent in the fact that even now there are rooms in some of its buried and exhumed cities, into which no female is ever allowed to enter.

"And so this ancient society perished of its own inherent rottenness. Its enormous, all pervading, universal vice sapped the foundation of virtue. The mass was corrupt to its very core. Its strength perished by the mere exhaustion of its vices." Godlessness and vice, irreligion and immorality, went hand in hand, as they always do, until the people, having lost all knowledge of God, lost also all shame and virtue; and this splendid civilization of this old world perished of its own hopeless and helpless corruption. The less the people knew of God, the viler and more debased did they become.

MODERN WISDOM'S FAILURE TO FIND GOD

The world of our day claims to have grown greatly wiser in the last nineteen centuries, but still it knows not God; nor will it, apart from His Word and His Son, ever know Him. Ring out the old battle-cry, the foolishness of God is wiser than men; this conflict will never cease; perish the craven, who having undertaken to fight for Jehovah and His Christ, is appalled at the war drums of the enemy. Let the godless

astronomer sweep the skies with his glass, and count and classify 270,000 stars, and then come and tell us that he neither saw nor heard of any personal God in all the infinitude of space; let the scientific smatterer gravely inform intelligent men that faith in God must now give place to knowledge of nature and her laws; let the atheistic materialist tell us that he has searched the boundless universe, and found no intelligent Spirit, but only matter and force; let the brazen blasphemer proclaim that Moses is a liar, Jesus an impostor, and man's immortality a delusion; to one and all we say—these things are almost as old as the human race; this godless creed was held by men wiser than you, long before you were born; it was held by the wise men of the ancient world in the days of its highest civilization; it is held now by the cannibal tribes of Ureega, Manyema, and Bengala, in the dark places of the earth, filled with the habitations of cruelty; you are simply asking us to go back to the times when the world by wisdom knew not God; and the race has had enough and more than enough of this godless wisdom; if Christ the Crucified cannot save us, then indeed are we doomed and damned forever.

THE DEMAND OF MODERN "WISE MEN"

The wise men of this world, filled with philosophy falsely so-called, ask, first, that we give up the miracles of the Old Testament; then the imprecatory Psalms; then the "immoral parts" of the Scriptures; then, the "vindictive and bloody laws of Moses;" then Moses himself; then, all the prophets; then, the miracles of the New Testament; then, the Apocalypse; then, the doctrine of eternal retribution; then, the Holy Ghost; then, Inspiration; then, Jesus Christ; then God Himself—this is the modest demand of the unbelieving wisdom of our day and generation; this substituting "knowledge of nature for faith in God"—this is "progress"; this is "advanced thought" —and so the race is left, its "grave without a resurrection", its "universe without a God," its sin without a Saviour.

Thoughtful men understand well that the objective point of all these infidel attacks is the Cross and the Crucified. Shall we give up the blood and its cleansing and peace-giving power at the behest of boasting unbelief? Shall we cease to preach Christ and Him crucified because now, as of old, He is a stumbling-block to the Jew, a foolishness to the Greek? Shall we no longer preach Jesus and the resurrection because the wise men of modern Athens scornfully ask, "What do these babblers say?" The answer comes to us echoed down the ages; it comes from patriarchs and prophets, from apostles and martyrs; from saints of all ages and all lands who have endured all the evils and all the miseries that the malignity of men and devils could inflict. Go ask them if the Gospel is true, if it is the power of God unto salvation, if the Crucified is strong to save; and from Roman amphitheatres and catacombs, from the dens and caves of the earth, from jails and gibbets, from faggots and flames and furnaces; from India and Greenland, from China and Japan, from Ceylon and Madagascar, from the islands of the ocean, from the blood-washed millions who have gone up to glory and to God, there shall come this answer: "We know whom we have believed. Christ crucified is the wisdom of God and the power of God unto salvation".

CHAPTER IV

HOLY SCRIPTURE AND MODERN NEGATIONS

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Is there today in the midst of criticism and unsettlement a tenable doctrine of Holy Scripture for the Christian Church and for the world; and if there is, what is that doctrine? That is unquestionably a very pressing question at the present time. "Is there a book which we can regard as the repository of a true revelation of God and an infallible guide in the way of life, and as to our duties to God and man?" is a question of immense importance to us all. Fifty years ago, perhaps less than that, the question hardly needed to be asked among Christian people. It was universally conceded, taken for granted, that there is such a book, the book which we call the Bible. Here, it was believed, is a volume which is an inspired record of the whole will of God for man's salvation; accept as true and inspired the teaching of that book, follow its guidance, and you cannot stumble, you cannot err in attaining the supreme end of existence, in finding salvation, in grasping the prize of a glorious immortality.

Now, a change has come. There is no disguising the fact that we live in an age when, even within the Church, there is much uneasy and distrustful feeling about the Holy Scriptures—a hesitancy to lean upon them as an authority and to use them as the weapons of precision they once were; with a corresponding anxiety to find some surer basis in external Church authority, or with others, in Christ Himself, or again in a Christian consciousness, as it is named,—a surer basis for Christian belief and life. We often hear in these days reference to the substitution, in Protestantism, of an "INFAL-

LIBLE BIBLE FOR AN INFALLIBLE CHURCH", and the implication is that the one idea is just as baseless as the other. Sometimes the idea is taken up, quite commonly perhaps, that the thought of an authority external to ourselves—to our own reason or conscience or spiritual nature—must be wholly given up; that only that can be accepted which carries its authority within itself by the appeal it makes to reason or to our spiritual being, and therein lies the judge for us of what is true and what is false.

That proposition has an element of truth in it; it may be true or may be false according as we interpret it. However, as it is frequently interpreted it leaves the Scriptures—but more than that, it leaves Jesus Christ Himself—without any authority for us save that with which our own minds see fit to clothe Him. But in regard to the INFALLIBLE BIBLE AND THE INFALLIBLE CHURCH, it is proper to point out that there is a considerable difference between these two things—between the idea of an authoritative Scripture and the idea of an infallible Church or an infallible Pope, in the Roman sense of that word. It may be a clever antithesis to say that Protestantism substituted the idea of an infallible Book for the older Romish dogma of an infallible Church; but the antithesis, the contrast, unfortunately has one fatal inaccuracy about it. The idea of the authority of Scripture is not younger, but older than Romanism. It is not a late invention of Protestantism. It is not something that Protestants invented and substituted for the Roman conception of the infallible Church; but *it is the original conception that lies in the Scriptures themselves.* There is a great difference there. It is a belief—this belief in the Holy Scripture—which was accepted and acted upon by the Church of Christ from the first. The Bible itself claims to be an authoritative Book, and an infallible guide to the true knowledge of God and of the way of salvation. This view is implied in every reference

made to it, so far as it then existed, by Christ and His Apostles. That the New Testament, the work of the Apostles and of apostolic men, does not stand on a lower level of inspiration and authority than the Old Testament, is, I think, hardly worth arguing. And in that sense, as a body of writings of Divine authority, the books of the Old and the New Testament were accepted by the Apostles and by the Church of the post-apostolic age.

Take the writings of any of the early Church fathers—I have waded through them wearily as teacher of Church History—take Tertullian or Origen, or others, and you will find their words saturated with references to Scripture. You will find the Scriptures treated in precisely the same way as they are used in the Biblical literature of today; namely, as the ultimate authority on the matters of which they speak. I really do the fathers an injustice in this comparison, for I find things said and written about the Holy Scriptures by teachers of the Church today which those early fathers would never have permitted themselves to utter. It has now become fashionable among a class of religious teachers to speak disparagingly of or belittle the Holy Scriptures as an authoritative rule of faith for the Church. The leading cause of this has undoubtedly been the trend which the criticism of the Holy Scriptures has assumed during the last half century or more.

By all means, let criticism have its rights. Let purely literary questions about the Bible receive full and fair discussion. Let the structure of books be impartially examined. If a reverent science has light to throw on the composition or authority or age of these books, let its voice be heard. If this thing is of God we cannot overthrow it; if it be of man, or so far as it is of man, or so far as it comes in conflict with the reality of things in the Bible, it will come to naught—as in my opinion a great deal of it is fast coming today through its own excesses. No fright, therefore, need be taken at the mere word, "Criticism."

On the other hand, we are not bound to accept every wild critical theory that any critic may choose to put forward and assert, as the final word on this matter. We are entitled, nay, we are bound, to look at the presuppositions on which each criticism proceeds, and to ask, How far is the criticism controlled by those presuppositions? We are bound to look at the evidence by which the theory is supported, and to ask, Is it really borne out by that evidence? And when theories are put forward with every confidence as fixed results, and we find them, as we observe them, still in constant process of evolution and change, constantly becoming more complicated, more extreme, more fanciful, we are entitled to inquire, Is this the certainty that it was alleged to be? *Now that is my complaint against much of the current criticism of the Bible* —not that it is criticism, but that it starts from the wrong basis, that it proceeds by arbitrary methods, and that it arrives at results which I think are demonstrably false results. That is a great deal to say, no doubt, but perhaps I shall have some justification to offer for it before I am done.

I am not going to enter into any general tirade against criticism; but it is useless to deny that a great deal of what is called criticism is responsible for the uncertainty and unsettlement of feeling existing at the present time about the Holy Scriptures. I do not speak especially of those whose philosophical standpoint compels them to take up an attitude of negation to supernatural revelation, or to books which profess to convey such a revelation. Criticism of this kind, criticism that starts from the basis of the denial of the supernatural, has of course, to be reckoned with. In its hands everything is engineered from that basis. There is the denial to begin with, that God ever has entered into human history, in word and deed, in any supernatural way. The necessary result is that whatever in the Bible affirms or flows from such interposition of God is expounded or explained away. *The Scriptures on this showing, instead of being the living ora-*

cles of God, become simply the fragmentary remains of an ancient Hebrew literature, the chief value of which would seem to be the employment it affords to the critic to dissect it into its various parts, to overthrow the tradition of the past in regard to it, and to frame ever new, ever changing, ever more wonderful theories of the origin of the books and the so-called legends they contain. Leaving, however, such futile, rationalistic criticism out of account—because that is not the kind of criticism with which we as Christian people have chiefly to deal in our own circles—there is certainly an immense change of attitude on the part of many who still sincerely hold faith in the supernatural revelation of God. I find it difficult to describe this tendency, for I am desirous not to describe it in any way which would do injustice to any Christian thinker, and it is attended by so many signs of an ambiguous character. Jesus is recognized by the majority of those who represent it as "the Incarnate Son of God," though with shadings off into more or less indefinite assertions even on that fundamental article, which make it sometimes doubtful where the writers exactly stand. The process of thought in regard to Scripture is easily traced. First, there is an ostentatious throwing overboard, joined with some expression of contempt, of what is called the verbal inspiration of Scripture—a very much abused term. Jesus is still spoken of as the highest revealer, and it is allowed that His words, if only we could get at them—and on the whole it is thought we can—furnish the highest rule of guidance for time and for eternity. But even criticism, we are told, must have its rights. Even in the New Testament the Gospels go into the crucible, and in the name of synoptical criticism, historical criticism, they are subject to wonderful processes, in the course of which much of the history gets melted out or is peeled off as Christian characteristics. Jesus, we are reminded, was still a man of His generation, liable to error in His human knowledge, and allowance must be made for the

limitations in His conceptions and judgments. Paul is alleged to be still largely dominated by his inheritance of Rabbinical and Pharisaic ideas. He had been brought up a Pharisee, brought up with the rabbis, and when he became a Christian, he carried a great deal of that into his Christian thought, and we have to strip off that thought when we come to the study of his Epistles. He is therefore a teacher not to be followed further than our own judgment of Christian truth leads us. That gets rid of a great deal that is inconvenient about Paul's teaching.

THE OLD TESTAMENT AND THE CRITICS

If these things are done in the "green tree" of the New Testament, it is easy to see what will be done in the "dry tree" of the Old. The conclusions of the more advanced school of critics are here generally accepted as once for all settled, with the result—in my judgment, at any rate—that the Old Testament is immeasurably lowered from the place it once held in our reverence. Its earlier history, down to about the age of the kings, is largely resolved into myths and legends and fictions. It is ruled out of the category of history proper. No doubt we are told that the legends are just as good as the history, and perhaps a little better, and that the ideas which they convey to us are just as good, coming in the form of legends, as if they came in the form of fact.

But behold, its laws, when we come to deal with them in this manner, lack Divine authority. They are the products of human minds at various ages. Its prophecies are the utterances of men who possessed indeed the Spirit of God, which is only in fuller degree what other good men, religious teachers in all countries, have possessed—not a spirit qualifying, for example, to give real predictions, or to bear authoritative messages of the truth to men. And so, in this whirl and confusion of theories—you will find them in our magazines, you will find them in our encyclopedias, you will find them in our re-

views, you will find them in many books which have appeared to annihilate the conservative believers—in this whirl and confusion of theories, is it any wonder that many should be disquieted and unsettled, and feel as if the ground on which they have been wont to rest was giving way beneath their feet? And so the question comes back with fresh urgency. What is to be said of the place and value of Holy Scripture?

IS THERE A TENABLE DOCTRINE FOR THE CHRISTIAN CHURCH OF TODAY?

One of the urgent needs of our time, and a prime need of the Church, is just a replacement of Holy Scripture, with due regard, I grant, to any really ascertained facts in regard to its literary history, in the faith and lives of men, as the truly inspired and divinely sealed record of God's revealed will for men in great things of the soul. But then, is such a position tenable? In the fierce light of criticism that beats upon the documents and upon the revelation of God's grace they profess to contain, can this position be maintained? I venture to think, indeed, I am very sure, it can. Let me try to indicate—for I can do hardly any more—the lines along which I would answer the question, Have we or can we have a tenable doctrine of Holy Scripture?

For a satisfactory doctrine of Holy Scripture—and by that I mean a doctrine which is satisfactory for the needs of the Christian Church, a doctrine which answers to the claim the Scripture makes for itself, to the place it holds in Christian life and Christian experience, to the needs of the Christian Church for edification and evangelization, and in other ways—I say, for a satisfactory doctrine of Holy Scripture it seems to me that three things are indispensably necessary. There is necessary, *first,* a more positive view of the structure of the Bible than at present obtains in many circles. There is necessary, *second,* the acknowledgment of

a true supernatural revelation of God in the history and religion of the Bible. There is necessary, *third,* the recognition of a true supernatural inspiration in the record of that revelation. These three things, to my mind, go together—a more positive view of the structure of the Bible; the recognition of the supernatural revelation embodied in the Bible; and a recognition in accordance with the Bible's own claim of a supernatural inspiration in the record of the Bible. Can we affirm these three things? Will they bear the test? I think they will.

THE STRUCTURE OF THE BIBLE

First as to the structure of the Bible, there is needed a more positive idea of that structure than is at present prevalent. You take much of the criticism and you find the Bible being disintegrated in many ways, and everything like structure falling away from it. You are told, for example, that these books—say the Books of Moses—are made up of many documents, which are very late in origin and cannot claim historical value. You are told that the laws they contain are also, for the most part, of tolerably late origin, and the Levitical laws especially are of post-exilian construction; they were not given by Moses; they were unknown when the Children of Israel were carried into captivity. Their temple usage perhaps is embodied in the Levitical law, but most of the contents of that Levitical law were wholly unknown. They were the construction—the invention, to use a term lately employed—of priests and scribes in the post-exilian period. They were put into shape, brought before the Jewish community returned from Babylon, and accepted by it as the law of life. Thus you have the history of the Bible turned pretty much upside down, and things take on a new aspect altogether.

Must I then, in deference to criticism, accept these theories, and give up the structure which the Bible presents? Taking

the Bible as it stands, I find—and you will find if you look there also, without any particular critical learning you will find it—what seems to be evidence of a very definite internal structure, part fitting into part and leading on to part, making up a unity of the whole in that Bible. The Bible has undeniably a structure as it stands. It is distinguished from all other books of the kind, from all sacred books in the world, from Koran and Buddhist scriptures and Indian scriptures and every other kind of religious books. It is distinguished just by this fact, that it is the embodiment of a great plan or scheme or purpose of Divine grace extending from the beginning of time through successive ages and dispensations down to its culmination in Jesus Christ and the Pentecostal outpourings of the Spirit. The *history* of the Bible is the history of that development of God's redemptive purpose. The *promises* of the Bible mark the stages of its progress and its hope. The *covenants* of the Bible stand before us in the order of its unfolding. You begin with Genesis. Genesis lays the foundation and leads up to the Book of Exodus; and the Book of Exodus, with its introduction of the law-giving, leads up to what follows. Deuteronomy looks back upon the history of the rebellions and the laws given to the people, and leads up to the conquest. I need not follow the later developments, coming away down through the monarchy and the prophecy and the rest, but you find it all gathered up and fulfilled in the New Testament. The Bible, as we have it, closes in Gospel and Epistle and Apocalypse, fulfilling all the ideas of the Old Testament. There the circle completes itself with the new heaven and the new earth wherein dwelleth righteousness. Here is a structure; here is the fact; here is a structure, a connected story, a unity of purpose extending through this Book and binding all its parts together. Is that structure an illusion? Do we only, and many with us, dream that it is there? Do our eyes de-

ceive us when we think we see it? Or has somebody of a later date invented it, and put it all, inwrought it all, in these earlier records, legends and stories, or whatever you like to call it—skilfully woven into the story until it presents there the appearance of naturalness and truth? I would like to find the mind capable of inventing it, and then the mind capable of putting it in and working it into a history once they got the idea itself. But if not invented, it belongs to the reality and the substance of the history; it belongs to the facts; and therefore to the Book that records the facts. And there are internal attestations in that structure of the Bible to the genuineness of its contents that protest against the efforts that are so often made to reduce it to fragments and shiver up that unity and turn it upside down. "Walk about Zion . . . tell the towers thereof; mark ye well her bulwarks;" you will find there's something there which the art of man will not avail to overthrow.

"Now, that is all very well," I hear some one say, "but there are facts on the other side; there are those manifold proofs which our critical friends adduce that the Bible is really a collection of fragments and documents of much later date, and that the history is really quite a different thing from what the Bible represents it to be." Well, are we to sit down and accept their dictum on that subject without evidence? When I turn to the evidence I do not find them to have that convincing power which our critical friends assign to them.

I am not rejecting this kind of critical theory because it goes against my prejudices or traditions; I reject it simply because it seems to me the evidence does not sustain it, and that the stronger evidence is against it. I cannot go into details; but take just the one point that I have mentioned—this post-exilian origin of the Levitical law. I have stated what is said about that matter—that those laws and institutions

that you find in the middle of the Books of the Pentateuch—those laws and institutions about priests and Levites and sacrifices and all that—had really no existence, had no authoritative form, and to a large extent had not existence of any kind until after the Jews returned from Babylon, and then they were given out as a code of laws which the Jews accepted. That is the theory which is stated once and again. But let the reader put himself in the position of that returned community, and see what the thing means. These exiles had returned from Babylon. They had been organized into a new community. They had rebuilt their Temple and then long years after that, when things had got into confusion, those two great men, Ezra and Nehemiah, came among them, and by and by Ezra produced and publicly proclaimed this law of Moses—what he called the law of Moses, the law of God by the hand of Moses—which he had brought from Babylon. A full description of what happened is given in the eighth chapter of the Book of Nehemiah. Ezra reads that law from his pulpit of wood day after day to the people, and the interpreter gives the sense. Now, mind you, most of the things in this law, in this book that he is reading to the people, had never been heard of before—never had existed, in fact; priests and Levites such as are there described had never existed. The law itself was long and complicated and burdensome, but the marvelous thing is that the people meekly accept it all as true—meekly accept it as law, at any rate—and submit to it, and take upon themselves its burdens without a murmur of dissent.

That is a very remarkable thing to start with. But remember, further, what that community was. It was not a community with oneness of mind, but it was a community keenly divided in itself. If you read the narrative you will find that there were strong opposing factions in that community; there were parties strongly opposed to Ezra and

Nehemiah and their reforms; there were many, as you see in the Book of Malachi, who were religiously faithless in that community. But marvelous to say, they all join in accepting this new and burdensome and hitherto unheard of law as the law of Moses, the law coming down to them from hoary antiquity. There were priests and Levites in that community who knew something about their own origin; they had genealogies and knew something about their own past. According to the new theory, these Levites were quite a new order; they had never existed at all before the time of the exile, and they had come into existence through the sentence of degradation that the prophet Ezekiel had passed upon them in the 44th chapter of his book. History is quite silent about this degradation. If anyone asks who carried out the degradation, or why was it carried out, or when was it done, and how came the priests to submit to the degradation, there is no answer to be given at all. But it came about somehow, so we are told.

And so these priests and Levites are there, and they stand and listen without astonishment as they learn from Ezra how the Levites had been set apart long centuries before in the wilderness by the hand of God, and had an ample tithe provision made for their support, and cities, and what not, set apart for them to live in. People know a little about their past. These cities never had existed except on paper; but they took it all in. They are told about these cities, which they must have known had never existed as Levitical cities. They not only hear but they accept the heavy tithe burdens without a word of remonstrance, and they make a covenant with God pledging themselves to faithful obedience to all those commands. Those tithes laws, as we discover, had no actual relation to their situation at all. They were drawn up for a totally different case. They were drawn up for a state of things in which there were few priests and many Levites. The priests were only to get the tithe of a tenth, but in this

restored community there were a great many priests and few Levites. The tithe laws did not apply at all, but they accepted these as laws of Moses.

And so I might go over the provisions of the law one by one—tabernacle and priests and ritual and sacrifices and Day of Atonement—these things, in their post-exilian form, had never existed; they were spun out of the inventive brains of scribes; and yet the people accepted them all as the genuine handiwork of the ancient law-giver. Was ever such a thing heard of before? Try it in any city. Try to get the people to take upon themselves a series of heavy burdens of taxation or tithes or whatever you like, on the ground that it had been handed down from the middle ages to the present time. Try to get them to believe it; try to get them to obey it, and you will find the difficulty. Is it credible to anyone who leaves books and theories in the study and takes a broad view of human nature with open eyes? I aver that for me, at any rate, it is not; and it will be a marvel to me as long as I am spared to live, how such a theory has ever gained the acceptance it has done among unquestionably able and sound-minded men. I am convinced that the structure of the Bible vindicates itself, and that these counter theories break down.

A SUPERNATURAL REVELATION

I think it is an essential element in a tenable doctrine of Scripture, in fact the core of the matter, that it contains a record of a true supernatural revelation; and that is what the Bible claims to be—not a development of man's thoughts about God, and not what this man and that one came to think about God, how they came to have the ideas of a Jehovah or Yahveh, who was originally the storm-god of Sinai, and how they manufactured out of this the great universal God of the prophets—but a supernatural revelation of what God revealed Himself in word and deed to men in history. And

if that claim to a supernatural revelation from God falls, the Bible falls, because it is bound up with it from beginning to end. Now, it is just here that a great deal of our modern thought parts company with the Bible. I am quite well aware that many of our friends who accept these newer critical theories, claim to be just as firm believers in Divine revelation as I am myself, and in Jesus Christ and all that concerns Him. I rejoice in the fact, and I believe that they are warranted in saying that there is that in the religion of Israel which you cannot expunge, or explain on any other hypothesis but Divine revelation.

But what I maintain is that this theory of the religion of the Bible which has been evolved, which has peculiarly come to be known as the critical view, had a very different origin—in men who did not believe in the supernatural revelation of God in the Bible. This school as a whole, as a widespread school, holds the fundamental position—the position which its adherents call that of the modern mind—that miracles did not happen and cannot happen. It takes the ground that they are impossible; therefore its followers have to rule everything of that kind out of the Bible record.

I have never been able to see how that position is tenable to a believer in a living personal God who really loves His creatures and has a sincere desire to bless them. Who dare to venture to assert that the power and will of such a Being as we must believe God to be—the God and Father of our Lord Jesus Christ—is exhausted in the natural creation? That there are no higher things to be attained in God's providence than can be attained through the medium of natural law? That there is in such a Being no capability of revealing Himself in words and deeds beyond nature? If there is a dogmatism in the world, it is that of the man who claims to limit the Author of the universe by this finite bound. We are told sometimes that it is a far higher thing to see God in the natural than to see Him in something that transcends the

natural; a far higher thing to see God in the orderly regular working of nature than to suppose that there has ever been anything transcending that ordinary natural working. I think we all do see God, and try to see Him more and more, in the ordinary and regular working of nature. I hope all try every day to see God there. But the question is, Has this natural working not its limits? Is there not something that nature and natural workings cannot reach, cannot do for men, that we need to have done for us? And are we so to bind God that He cannot enter into communion with man in a supernatural economy of grace, an economy of revelation, an economy of salvation? Are we to deny that He has done so? That is really the dividing line both in Old Testament and New between the different theories. *Revelation,* surely, all must admit if man is to attain the clear knowledge of God that is needed; and the question is one of fact, Has God so revealed Himself? And I believe that it is an essential part of the answer, the true doctrine of Scripture, to say, "Yes, God has so revealed Himself, and the Bible is the record of that revelation, and that revelation shines in its light from the beginning to the end of it." And unless there is a wholehearted acceptance of the fact that God has entered, in word and deed, into human history for man's salvation, for man's renovation, for the deliverance of this world, a revelation culminating in the great Revealer Himself—unless we accept that, we do not get the foundation for the true doctrine of Holy Scripture.

THE INSPIRED BOOK

Now, just a word in closing, on Inspiration. I do not think that anyone will weigh the evidence of the Bible itself very carefully without saying that at least it claims to be in a peculiar and especial manner an *inspired book.* There is hardly anyone, I think, who will doubt that Jesus Christ treats the Old Testament in that way. Christ treats it as

an imperfect stage of revelation, no doubt. Christ, as the Son of Man, takes up a lordly, discretionary attitude towards that revelation, and He supersedes very much what is in it by something higher, but Christ recognizes that there was true Divine revelation there, that He was the goal of it all; He came to fulfil the law and the prophets. The Scriptures are the last word with Him—*"Have ye not read?" "Ye do err, not knowing the Scriptures."* And it is just as certain that the Apostles treated the Old Testament in that way, and that they claimed in a peculiar sense the Spirit of God themselves. They claimed that in them and in their word was laid "the foundation on which the Church was built," Jesus Christ Himself, as the substance of their testimony, being the chief corner-stone; "built upon the foundation of the Apostles and Prophets." And if you say, "Well, are these New Testament Apostles and Prophets?" That is in Ephesians, 2nd chapter. You go to the fifth verse of the third chapter and you find this mystery of Christ which God had revealed to His holy Apostles and Prophets by His Spirit; and it is on that the Church was built. And when you come to Timothy (2 Tim. 3:14-17) to that classical passage, you find the marks there by which inspired Scripture is distinguished.

Take the book of Scripture and ask just this question: Does it answer to the claim of this inspired volume? How are we to test this? I do not enter here into the question that has divided good men as to theories of inspiration—questions about inerrancy in detail, and other matters. I want to get away from these things at the circumference to the center. But take the broader test.

THE BIBLE'S OWN TEST OF INSPIRATION

What does the Bible itself give us as the test of its inspiration? What does the Bible itself name as the qualities that inspiration imparts to it? Paul speaks in Timothy of the

Sacred Writings that were able to make wise unto salvation through faith which is in Christ Jesus. He goes on to tell us that *ALL Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, in order that the man of God may be perfect, throughly furnished unto all good works.* When you go back to the Old Testament and its praise of the Word of God you will find the qualities of inspiration are just the same. "The law of the Lord is perfect", etc. Those are the qualities which the inspired Book is alleged to sustain—qualities which only a true inspiration of God's Spirit could give; qualities beyond which we surely do not need anything more.

Does anyone doubt that the Bible possesses these qualities? Look at its structure; look at its completeness; look at it in the clearness and fullness and holiness of its teachings; look at it in its sufficiency to guide every soul that truly seeks light unto the saving knowledge of God. Take the Book as a whole, in its whole purpose, its whole spirit, its whole aim and tendency, and the whole setting of it, and ask, Is there not manifest the power which you can only trace back, as it traces back itself, to God's Holy Spirit really in the men who wrote it?

CHAPTER V

SALVATION BY GRACE

BY REV. THOMAS SPURGEON,
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WHAT IS "GRACE"?

Once upon a time, I met, on board an Australian liner, an aged man of genial temperament, and of sound and extensive learning. He managed to dwell in well-nigh perpetual sunshine, for he followed the sun round the globe year after year, and he was himself so sunny that the passengers made friends with him, and sought information from him. It fell out that a discussion having arisen as to what "Grace" was, someone said, "Let us ask 'The Walking Encyclopœdia'; *he* will be sure to know." So to him they went with their inquiry as to the meaning of the theological term, "Grace." They returned woefully disappointed, for all he could say was, "I confess that I don't understand it." At the same time he volunteered the following extraordinary statement: "I don't think that they understand it either who so often speak of it." Like the medical man of whom the Rev. T. Phillips told in his Baptist World Congress sermon who said of Grace, "It is utterly meaningless to me," this well-read traveller comprehended it not. Some among us were hardly astonished at this, but it did occur to us that he might have allowed that it was just possible that on this particular theme, at all events, some less learned folk might be more enlightened than himself. Now, it chanced that on that same vessel there was a Christian seaman, who, if he could not have given a concise and adequate definition of "Grace," nevertheless knew perfectly well its significance, and would have said, "Ay, ay, sir; that's it,"

with bounding heart and beaming face, if one had suggested that "Grace is God's free, unmerited favor, graciously bestowed upon the unworthy and sinful." And if Mr. Phillips himself had been on board, and had preached his Congress sermon there, and had declared that "Grace is something in God which is at the heart of all His redeeming activities, the downward stoop and reach of God, God bending from the heights of His majesty, to touch and grasp our insignificance and poverty," the weather-beaten face would have beamed again, and the converted sailor-man would have said within himself, "Oh, to Grace how great a debtor, daily I'm constrained to be."

Verily, the world through its wisdom knows not God. The true meaning of "Grace" is hidden from the wise and prudent, and is revealed to babes. "Cottage dames" are often wiser as to the deep things of God than savants and scientists. Our learned traveller dwelt in perpetual sunshine, but he was not able from experience to say, "God hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

Dr. Dale, long years ago, lamented that the word "Grace" was becoming disused. It has, alas! been used a great deal less since then. His own definition of "Grace" is worth remembering: "Grace is love which passes beyond all claims to love. It is love which after fulfilling the obligations imposed by law, has an unexhausted wealth of kindness." And here is Dr. Maclaren's: "Grace—what is that? The word means, first, love in exercise to those who are below the lover, or who deserve something else; stooping love that condescends, and patient love that forgives. Then it means the gifts which such love bestows; and then it means the effect of these gifts in the beauties of character and conduct developed in the receivers."

Dr. Jowett puts the matter strikingly: "Grace is energy. Grace is love-energy. Grace is a redeeming love-energy ministering to the unlovely, and endowing the unlovely with its

own loveliness." Shall we hear Dr. Alexander Whyte hereupon? "Grace means favor, mercy, pardon. Grace and love are essentially the same, only Grace is love manifesting itself and operating under certain conditions, and adapting itself to certain circumstances. As, for instance, love has no limit or law such as Grace has. Love may exist between equals, or it may rise to those above us, or flow down to those in any way beneath us. But Grace, from its nature, has only one direction it can take. GRACE ALWAYS FLOWS DOWN. Grace is love indeed, but it is love to creatures humbling itself. A king's love to his equals, or to his own royal house, is love; but his love to his subjects is called grace. And thus it is that God's love to sinners is always called GRACE in the Scriptures. It is love indeed, but it is love to creatures, and to creatures who do not deserve His love. And therefore all He does for us in Christ, and all that is disclosed to us of His goodwill in the Gospel, is called Grace."

IS "GRACE" DEFINABLE?

Delightful as these definitions are, we are conscious that the half has not been told. Oh! the exceeding riches of His grace. Whereunto shall we liken the mercy of God, or with what comparison shall we compare it? It defies definition, and beggars description. This is hardly to be wondered at, for it is so Divine. There are some things of earth to which no human pen or brush has done justice—storms, rainbows, cataracts, sunsets, icebergs, snowflakes, dewdrops, the wings that wanton among summer flowers. Because God made them, man fails to describe them. Who, then, shall tell forth fully that which God has and is? The definition we have quoted from Dr. Jowett is worthy of his great reputation, yet he himself confesses that "Grace" is indefinable. Thus choicely he puts it: "Some minister of the Cross, toiling in great loneliness, among a scattered and primitive people, and on the very fringe of dark primeval forests, sent me a little sample

of his vast and wealthy environment. It was a bright and gaily colored wing of a native bird. The color and life of trackless leagues sampled within the confines of an envelope! And when we have made a compact little phrase to enshrine the secret of Grace, I feel that however fair and radiant it may be, we have only got a wing of a native bird, and bewildering stretches of wealth are untouched and unrevealed. No, we cannot define it."

DESIRE FOR SALVATION

It cannot be pretended that all men desire to be saved. Would to God that it were so! A lack of the sense of sin is still the most perilous omen of today, as Mr. Gladstone declared it was in his time. Were he now alive, he would, we believe, repeat those portentous words with added emphasis, for this lack—this fatal lack—is approved and fostered by certain of those whose solemn endeavor it should be to prevent and condemn it. A fatal lack it assuredly is, for if a sense of sin be absent, what hope is there of a longing for salvation, of a cry for mercy, or of appreciation of a Saviour? So long as men imagine themselves to be potential Christs, there is little likelihood that they will be sufficiently discontent with self to look away to Jesus, or, indeed, to suppose that they are other than rich and increased in goods and in need of nothing. No, no; all men do not desiderate salvation, though we sometimes think that there has come to all men at some time or other, before the process of hardening was complete, some conscience of sin, some apprehension as to the future, some longings, faint and fitful it may be, to be right with God, and assured of heaven. There is, moreover, a much larger number than we suppose of really anxious souls. Deep desire is often hidden under a cloak of unconcern, and there is sometimes a breaking heart under a brazen breast. In addition to, and partly in consequence of, this lack of a sense of sin, there is much misconception as to the nature of

salvation, and the way to secure it. It is even possible to entertain some true conception of sin, and of salvation, without comprehending, or, at all events, without submitting to God's method of salvation. One may realize that to be saved from sin is to overcome its power as well as to escape its penalty, and yet suppose that this is not impossible to fallen men by way of profound penitence, radical reformation, and precise piety.

RIGHTEOUSNESS IS ESSENTIAL

One thing is evident—righteousness is essential. But what must be the nature and quality of that righteousness, and how and whence is it to be obtained? Shall it be home-made, or shall it be of God and from above? Shall I go about to establish my own, or shall I subject myself to God's? Shall salvation be of works, or by faith? Is Christ to be a Substitute for the sinner, or will the sinner be a substitute for the Saviour? Shall the altar smell of sacrifice, God-appointed and God-provided, or will we prefer to deck it with flowers that wither and with fruits that shrivel, howsoever fair they seem at first? Is personal goodness, or is God's grace, as revealed in Jesus Christ, to bring us to the world where all is well? The one is a ladder that we ourselves set up, and painfully ascend; the other is an elevator which God provides, into which, indeed, we pass by penitential faith, but with which the lifting power is God's alone. Salvation by works is the choice of the Pharisee, salvation by Grace is the hope of the Publican.

ONE OR OTHER

Nor can these two principles be combined. They are totally distinct; nay, more, they are at variance the one with the other. A blend of the two is impossible. "If it is by grace, it is no more of works; otherwise grace is no more grace." One cannot merit mercy. This field must not be

sown with mingled seed. The ox of mercy and the ass of merit must not be yoked together; indeed, they cannot be; they are too unequal. No linsey-woolsey garment can we weave of works and grace. As Hart quaintly puts it:

"Everything we do we sin in,
Chosen Jews
Must not use
Woollen mixt with linen."

So the choice must be made between these two ways to heaven. The great question still is, "How can man be just with God?" and it appears that he must either himself be essentially and perfectly holy, or he must, by some means, acquire a justness which will bear the scrutiny of Omniscience, and pass muster in the High Court of Heaven.

WHAT SAYS THE BOOK?

What has the Word of God to say about this all-important matter? It declares most plainly that all have sinned, that sin is exceeding sinful, that retribution follows iniquity as the cart-wheel follows the footprints of the ox that draws it, that none can make his hands clean or renew his own heart. It tells us also that God, in His infinite mercy, has devised a way of salvation, and that none but Jesus can do helpless sinners good. Behold the bleeding victims and the smoking altars of the old dispensation! They speak of sin that needed to be put away, and they foreshadowed a sacrifice of nobler name and richer blood than they, the only Sacrifice which can make the comers thereunto perfect. Hearken to David as he cries: "Enter not into judgment with Thy servant, for in Thy sight shall no flesh living be justified."

The prophets tell the selfsame tale. "By the knowledge of him shall My righteous Servant justify many, for he shall bear their iniquities" (Isa. 53:11). Then there is the wonderful word which broke the fetters that were on Luther's

soul as he climbed the holy staircase on his knees: "The just shall live by faith."

The Apostles bear similar witness. Peter tells of Jesus of Nazareth, and declares, "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12, R. V.).

Paul is insistent on justification by faith alone. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. 3:20). "By grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 2:8 and 9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:5, 6, 7). (See also Gal. 3:11, Phil. 3:8 and 9, Acts 13:39, and 2 Tim. 1:9.)

NO THOROUGHFARE

What need have we of further witness? It is evident that the way of Works is closed. Athwart the narrow track have fallen the Tree of Life and the broken tables of the Law, and God has affixed a notice there, large and legible, so that he who reads may run into a better path—NO THOROUGHFARE! It is given "By Order," and the King's red seal is on it; therefore doth it stand fast for ever. Levitical instructions, Davidic confessions, Prophetic and Apostolic declarations are all the voice of the Lord—the voice that breaketh the cedars of Lebanon and strippeth the forests bare—declaring that salvation is by Grace alone.

THE VERDICT OF HISTORY

The history of man is the history of sin. It is one long, lurid record of fall and failure. Adam had the best opportun-

ity of all. The law was fragmentary and rudimental then. There was but one command—a solitary test. But it was one too many for our first parents. Later, the flood-swept world was soon defiled again. Later still, there came a law to Israel, holy and just and good. Did they obey? Let the carcasses that strew the wilderness bear witness. Is there a perfect life in all Time's annals? The Pharisees were pre-eminent as professional religionists, yet Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." They, as it were, traveled in an express train, and, of course, first-class, but *it was the wrong train!* Saul of Tarsus was a Pharisee of the Pharisees, and he was no hypocrite, mind you, but he, too, was on the wrong track, till he changed trains at Damascus Junction. There, he relinquished all confidence in the flesh, and thenceforth exclaimed: "What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him, not having mine own righteousness which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith."

GRACE, NOT GRACES

Personal experience bears similar testimony. Our own graces can never satisfy as does God's Grace. He who is not far from the kingdom, nevertheless inquires, "What lack I yet?" One might as well think to lift himself by hauling at his boots, as expect to win heaven by the deeds of the law. The fact is, that fallen human nature is incapable of perfectly keeping the perfect law of God. It is well when this is understood and humbly acknowledged; it may be the dawn of better things, even as it was with one of whom I have heard,

who was brought to Christ by the Spirit's application of the words, "The heart is deceitful above all things, and desperately wicked." Who can bring a clean thing out of an unclean? Gulliver tells of a man who had been eight years upon a process of extracting sunbeams out of cucumbers. The sunbeams were to be put in phials hermetically sealed, and let out to warm the air in inclement weather. This was folly indeed, but it is even more ridiculous to think of extracting righteousness from a depraved heart. "They that are in the flesh cannot please God." That was good advice given to a seeker: "You'll never know peace till you give up looking at self, and let all your graces go for nothing." The black devil of unrighteousness has slain its thousands, but the white devil of self-righteousness hath slain its tens of thousands. Salvation is by Grace, not by graces. Sound aloud this truth, for it is glad tidings, for all save Pharisees. They, indeed, prefer another Gospel, which is not another, and a modern one which is as old as Cain's offering. Their watchword is, "Believe in yourself," but for those who have seen themselves as God sees them, for such as can by no means lift up themselves, who are shut up under sin, and condemned already, oh! for these, this is summer news, in truth. If salvation is by Grace, the graceless may be saved, prodigals may venture home, the vilest may be cleansed. Ah! yes, and there is a sense in which the guiltier, the better. Then is there less fear of the intrusion of other trust, and the glory gotten to God's Grace is greater. I do perceive that if salvation be by works, then can none be saved. Equally sure am I that if salvation be by Grace, none need be lost, for it is omnipotent, and greatly rejoiceth to be tested to the full. I read this sentence in a riveter's shop-window the other day: "No article can be broken beyond repair—*the more it is smashed the better we like it*," and I said within myself: "Thus it is with the Grace of God, and long as I live I will tell poor sinners so."

As for the proud Pharisee, "God grant him grace to groan."

WHAT SAITH THE CROSS?

Grace and atonement go hand in hand. Dr. Adolph Saphir has well said: "The world does not know what grace is. Grace is not pity; grace is not indulgence nor leniency; grace is not long-suffering. Grace is as infinite an attribute of God as is His power, and as is His wisdom. Grace manifests itself in righteousness, Grace has a righteousness which is based upon atonement or substitution, and through the whole Scripture there run the golden thread of grace and the scarlet thread of atonement, which together reveal to us, for man, a righteousness that comes down from heaven." The fact that Christ has died, a Sacrifice for sin, surely settles the question as to whether salvation is or is not by Grace. "If righteousness is through the law, then Christ died for nought." Yon great Sacrifice were worse than waste, if man can save himself. They who think to be saved through works of the flesh make void the grace of God. The unspeakable gift had never been donated; the substitutionary sacrifice had never been offered, had any other way been possible. Calvary says, more plainly than anything else, "Salvation is of the Lord." Away, ye merit-mongers from the Cross, where "the sword of Justice is scabbarded in the jeweled sheath of Grace." Penances, and pieties, and performances are less than vanity in view of the "unknown sufferings" of the spotless Lamb of God. It is impossible for self-righteousness to thrive on the slopes of the hill called Calvary.

"Oh bring no price; God's grace is free
To Paul, to Magdalene, to me!"

ALL OF GRACE

Salvation, then, is necessarily all of Grace. Man's fall is so complete, God's justice is so inexorable, heaven is so holy,

that nothing short of Omnipotent love can lift the sinner, magnify the law which he has mutilated, and make him pure enough to dwell in Light. The thought of saving sinners is God's, born in the secret places of His great loving heart. "Grace first contrived the way to save rebellious man." The accomplishment of the wondrous plan reveals God's Grace throughout. He sent His Son to be the Saviour of the World. He freely delivered Him up for us all. He acknowledged Him in His humiliation as His beloved Son, but forsook Him on the tree, because He was made sin for us. Moreover, He brought again from the dead our Lord Jesus, that great Shepherd of the sheep, and enthroned Him at the right hand of the Majesty on high. There followed the shedding forth of the Spirit to convict the world of sin, and of righteousness, and of judgment. Here is grace at every turn.

"THROUGH FAITH"

A work of Grace, too, has been effected in each believing heart. We are not saved merely because Christ died. The good news would be to us as rain upon Sahara, did not Grace incline to penitence and prayer and faith.

> "Grace taught my soul to pray,
> And made my eyes o'erflow."

Salvation by grace is appropriated by faith. Grace is the fountain, but faith is the channel. Grace is the life-line, but faith is the hand that clutches it. And, thoroughly and finally to exclude all boasting, it is declared that the salvation and the faith are both the gift of God. "And that not of yourselves, it is the gift of God." That salvation is God's gift is evident. "The gift of God is eternal life through Christ." "The free gift," "The gift of grace," "The gift of righteousness"—these phrases determine the fact that salvation is itself a Divine present to man. "Salvation," cried C. H. Spurgeon

in the great congregation, "is *everything for nothing!*—Christ free!—Pardon free!—Heaven free!" Thanks be to God for a gratuitous salvation!

But is faith, also, the gift of God? Assuredly it is, if only because it is one of the most precious faculties of the human heart. What have we that we have not received? But faith in Christ is, in a very special sense, a Divine gift. "Not that something is given us which is different from absolute trust as exercised in other cases, but that such trust is divinely guided and fixed upon the right object. Gracious manifestations of the soul's need, and of the Lord's glory, prevail upon the will to repose trust upon that object." To trust is natural, but to trust Christ, rather than self, or ceremonies, is supernatural—it is the gift of God. Moreover, faith, to be worthy of the name, must not be dry-eyed, and who can melt the heart and turn the flint into a fountain of waters but the God of all Grace?

"The Grace that made me feel my sin,
It taught me to believe;
Then, in believing, peace I found,
And now I live, I live."

Nor is it to be supposed that Grace has done with us as soon as we have believed. The mighty call of Grace that results in our awakening is but the beginning of good things. Grace keeps us to the end. It will not let us go. It is the morning and the evening star of Christian experience. It puts us *in* the way, helps us *by* the way, and takes us *all* the way!

"LEST ANY MAN SHOULD BOAST"

It is difficult to imagine by what other process salvation could have been secured, consistently with God's honor. Suppose, for a moment, that salvation by works were a possible alternative. Boasting, so far from being excluded, would be invited. Man would boast *in prospect.* How proud he would

be of his purposes and hopes. On such a task as this, he would embark with bands playing and colors flying. There would be credit and eclat from the first. Alas! vain man; this can only end disastrously. Thou art building on the sand. This is not of God, and must therefore come to naught. The Divine Spirit humbles men to conviction and deep repentance; He never prompts to self-righteousness and pride; as Hart's simple stanza has it:

> "He never moves a man to say,
> 'Thank God, I am so good,'
> But turns his eye another way—
> To Jesus and His blood."

He would boast *in progress.* How his meanest achievement would elate him? What crowing there would be over the slightest advance! There would be no need for indebtedness to God. The new birth, the cleansing blood, the converting Spirit—what call for these? The self-made man, they say, worships his creator, and the self-righteous man adores his saviour, that is to say, himself. While the Pharisee is bragging of what he *does,* the publican mourns over what he *is.* Because his heart smites him, he smites his heart; he cannot look up, for he has looked within, but because he cries for mercy he is justified. This is as God would have it, for He hath said: "My glory will I not give unto another."

He would boast *when perfect.* If real peace and lasting joy could come to him, he would boast anew. "I have made my heart clean, and washed my hands in innocency," he would cry. There would be no room for God, and for His sovereign claim to the whole praise of our salvation. Instead of the sweet chiming of the bells of St. Saviour's, "I forgave thee—I forgave thee—I forgave thee all that debt," we should be deafened with the hoarse brass of every man's own trumpet blaring about the good—some will even dare to say, the God—that is in all.

I know which music I prefer. Since first I hearkened to that pardoning word, like bells at evening pealing, my soul has scorned all other strains. Ring on, ring on, sweet bells!

Again, he would boast *in Paradise*. Think of it! Heaven as it is, is full of perfect praise to God. Its every song is in honor of Father, Son, or Spirit. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever." That is the chorus of the skies, the sweet refrain of the everlasting song. "Worthy is the Lamb," they cry, and again they say, "Hallelujah!"

But were salvation by works instead of by Grace, the songs would be in praise of man. Each would laud his fellow or himself, and eternity would be spent in recounting personal virtues and victories. Oh! what a tiresome eternity that would be.

Ah! it is better as it is, with the Lamb in the midst of the throne, and the harps all tuned to Jesus' praise. There will be no self-admiration there, and, consequently, no comparisons and no rivalry, unless, indeed, we vie one with the other as to who shall honor Grace the most. The motto of each will be, "He that glorieth, let him glory in the Lord." As McCheyne puts it, we shall be "dressed in beauty *not our own.*" *That* is the beauty of it!

So, salvation is of Grace, and of Grace alone. God will have no man boasting, and boast he assuredly would, were he saved, even in part, by the works of his own hands. It is admittedly a humbling doctrine. We wonder not that it is not popular. Truth seldom is. "Truth is unwelcome, however Divine." But is it not well to be humbled? We are not disposed to favor any teaching which be-littles God, or magnifies man. It has been well and truly said that "the man who

has been snatched from helplessness and despair by unmerited grace, will never forget to carry himself as a forgiven man." (Rev. T. Phillips.) He will not fail to look back to the rock whence he was hewn, and to the hole of the pit whence he was digged. Gipsy Smith keeps the hedge row at the foot of his Cambridge garden that he may enjoy uninterrupted view of the Common on which his father's tent was pitched, and whence he used to sally forth as a young timber-merchant. (He sold clothes-pegs, you remember.) We love him for this. Lifted to honor and usefulness by Grace, he gives God the praise. Grace Divine makes gracious men. Good works and graces are by no means excluded from believers' lives. They are the product of gratuitous salvation, the evidence of saving faith, the acknowledgment of grateful hearts. The Grace-saved sinner works out the salvation that has been wrought in him. He is his Saviour's willing bond-slave. He cannot be content with triumphing in Christ's grace; he must grace His triumph, too. It is with him as it is with the inhabitants of the city of Bath, who record their appreciation of its healing waters on a tablet inscribed as follows:

"These healing waters have flowed on from time immemorial,
Their virtue unimpaired, their heat undiminished,
Their volume unabated; they explain the origin,
Account for the progress, and demand the gratitude
Of the City of Bath."

The analogy is nearly perfect. God's grace may well be likened to flowing waters, to streams hot and health-giving, to streams that never cool nor fail. Moreover, "'they account for our origin and progress," that is, we owe our spiritual being and well-being to them. And as for demanding gratitude—well, "Streams of mercy never ceasing call for songs of loudest praise."

Oh, let us preach up Grace, even if it be not graciously received. "If the people don't like the doctrine of Grace,"

said C. H. Spurgeon, "give them the more of it." Not what they want, but what they need we must supply. If the age is pleasure-loving, unbelieving, self-satisfied, the more call for faithful testimony as to the nature of sin, God's attitude towards it, and the terms on which He offers salvation. We must aim the more at heart and conscience. We must seek to arouse and even alarm the sinner, while we invite as wooingly as ever to the one Mediator. A full-orbed Gospel treats alike of abounding sin, and of much more abounding Grace.

Surely Dr. Watts sang truly when he pictured the ransomed recounting their experiences of Grace:

> "Then all the chosen seed
> Shall meet around the throne,
> Shall bless the conduct of His grace,
> And make His glories known."

To me it has been what the same poet calls "a drop of heaven," to review God's plan for my salvation, and to try to set it forth. Toward the stout ships that have carried me across the seas I have ever cherished a grateful feeling. How much more do I love the good ship of Grace that has borne me thus far on my way to the Fair Havens. An unusual opportunity was once offered me of viewing the vessel on which I was a passenger, before the voyage was quite complete. After nearly three months in a sailing ship, we were greeted by a harbor tug, whose master doubtless hoped for the task of towing us into port. There was, however, a favorable breeze which, though light, promised to hold steady. So the tug's services were declined. Anxious to earn an honest penny, her master ranged alongside the clipper, and transshipped such passengers as cared to get a view from another deck of the good ship that had brought them some fifteen thousand miles. You may be sure that I was one of these. A delightful experience it was to draw away from our floating home, to mark her graceful lines, her towering masts, her

tapering yards, her swelling sails—the white wave curling at her fore-foot, and the green wake winding astern. From our new view-point items that had grown familiar were invested with fresh interest. There was the wheel to which we had seen six seamen lashed in time of storm, and there the binnacle, whose sheltered compass had been so constantly studied since the start, and there the chart-house with its treasures of wisdom, and yonder the huge-fluked anchors, and over all the network of ropes—a tangle to the uninitiated. Even the smoke from the galley fire inspired respect, as we remembered the many meals that appetites, sharpened by the keen air of the Southern Seas, had demolished. And yonder is the port of one's own cabin! What marvelous things had been viewed through that narrow peephole, and what sweet sleep had been enjoyed beneath it, "rocked in the cradle of the deep." Oh! it was a brave sight, that full-rigged ship,so long our ocean home, which, despite contrary winds and cross-currents, and terrifying gales and tantalizing calms, had half compassed the globe, and had brought her numerous passengers and valuable freight across the trackless leagues in safety. Do you wonder that we cheered the staunch vessel, and her skilful commander, and the ship's company again and again? I can hear the echoes of those hurrahs today Do you wonder that we gave thanks for a prosperous voyage by the will of God, and presently stepped back from the tug-boat to the ship without question that what remained of the journey would be soon and successfully accomplished?

Let me apply this incident. The good ship is FREE GRACE, and I have taken my readers aboard my tug-boat to give them opportunity to view the means by which they have already come so near—(*how* near we know not)—to the Haven under the hill. We have sailed around about her, and told the towering masts thereof, and marked well her bulwarks. We have seen the breath of God filling her sails

brightened by the smile of His love. We have noted the scarlet thread in all her rigging, and the crimson flag flying at the fore. We have seen at the stern the wheel of God's sovereignty by which the great ship is turned whithersoever the Governor listeth, and on the prow the sinner's sheet-anchor: "Him that cometh unto Me, I will in no wise cast out." The chart-house is the Word, and the compass is the Spirit, and there are well-plenished store-rooms, and spacious saloons, and never-to-be-forgotten chambers wherein He has given His beloved precious things in sleep, and outlooks whence they have seen His wonders in the deep. Through stress of storm and through dreary doldrums; through leagues of entangling weed, and past many a chilling and perilous iceberg, with varying speed and zigzag course, and changing clime, FREE GRACE has brought us hitherto. We have, perchance, a few more leagues to cover. We may even stand off and on a while, near the harbor mouth, but, please God, we shall have abundant entrance at the last. We have circled the ship, and I call on every passenger to bless her in the name of the Lord, and to shout the praise of Him who owns and navigates her. All honor and blessing be unto the God of Grace and unto the Grace of God! Ten thousand, thousand thanks to Jesus! And to the blessed Spirit equal praise!

CHAPTER VI

DIVINE EFFICACY OF PRAYER

BY ARTHUR T. PIERSON

All the greatest needs, both of the Church and of the world, may be included in one: the need of a higher standard of godliness; and the all-embracing secret of a truly godly life is close and constant contact with the unseen God; that contact is learned and practised, as nowhere else, in the secret place of supplication and intercession.

Our Lord's first lesson in the school of prayer was, and still is: "ENTER INTO THY CLOSET" (Matt. 6:6). The "closet" is the closed place, where we are shut in alone with God, where the human spirit waits upon an unseen Presence, learns to recognize Him who is a Spirit, and cultivates His acquaintance, fellowship, and friendship.

Everything else, therefore, *depends upon prayer.* To the praying soul there becomes possible the faith which is the grasp of the human spirit upon the realities and verities of the unseen world. To the praying soul there becomes possible and natural the obedience which is the daily walk of the disciple with the unseen God. To the praying soul there becomes possible the patience, which is the habit of waiting for results yet unseen and hopes yet unrealized. To the praying soul there becomes possible the love that, like a celestial flood, drowns out evil tempers and hateful dispositions, and introduces us to a new world of gentle and generous frames. To the praying soul there becomes possible and increasingly real the holiness which is personal conformity to an unseen Divine image and ideal, and the innermost secret of a heavenly bliss.

Those who yearn for revivals naturally lay much stress

on preaching. But what is preaching without praying! Sermons are but pulpit performances, learned essays, rhetorical orations, popular lectures, or it may be political harangues, until God gives, in answer to earnest prayer, the preparation of the heart, and the answer of the tongue. It is only he who prays that can truly preach. Many a sermon that has shown no intellectual genius and has violated all homiletic rules and standards has had dynamic spiritual force. Somehow it has moved men, melted them, moulded them. The man whose lips are touched by God's living coal from off the altar may even stammer, but his hearers soon find out that he is on fire with one consuming passion to save souls.

We need saints in the pew as well as in the pulpit, and saintship everywhere is fed and nourished on prayer. The man of business who prays, learns to abide in his calling with God; his secular affairs and transactions become sacred by being brought into the searchlight of God's presence. His own business becomes his Father's business. He does not trample on God's commands in order to make money, nor does he drive his trade and traffic through the sacred limits of the Lord's day, or defraud his customers, "breaking God's law for a dividend."

Praying souls become prevailing saints. Those who get farthest on in the school of prayer and learn most of its hidden secrets often develop a sort of *prescience* which comes nearest to the prophetic spirit, the Holy Spirit showing them "things to come." They seem, like Savonarola, to know something of the purpose of God, to anticipate His plans, and to forecast the history of their own times. The great supplicators have been also the seers.

There is no higher virtue in a church than that it should be a praying church, for it is *prayer that makes eternal realities both prominent and dominant.* A church and a pastor may have any one of the current, popular types of "religious"

life, and souls may not be saved; but, as the late Dr. Skinner, of New York, used to say: "If the peculiar type of piety is that which is inspired by a sense of the powers of the world to come, sinners will be saved and saints edified." Even the world that now is will feel the power of such piety.

Praying feeds missions at home and abroad. It promotes giving. Parsimony is stifled in the atmosphere of God's presence. Gifts are multiplied and magnified when the giver is consecrated. When disciples begin to pray for souls they begin to yearn over them and to be willing to make sacrifices for their salvation. The key that can unlock the treasury of God's promises has marvelous power also to unlock the treasures of hoarded wealth, and makes even the abundance of deep poverty to abound into the riches of liberality till the widow's mites drop into the Lord's hands even more frequently than the millions of merchant princes. No man can breathe freely in the atmosphere of prayer while he stifles benevolent impulses. The giving of money prepares for the giving of self, and thus prayer makes missionary workers as well as missionary givers and supporters.

Few, even amongst the most devout, have ever fully felt how far workers in "the mine of heathendom" depend on those who "hold the ropes." James Gilmour, whose rare and radiant spirit so impressed the rude Mongolians, said that, unprayed for, he would feel like a diver in the river bottom with no air to breathe, or like a fireman on a blazing building with no water in his empty hose.

Prayer is not to be thought the less of because we are so often driven to the throne of grace as a last resort. It is part of the philosophy of prayer that it shall reveal its full efficacy only when and where all beside fails us. Here, as in all else, it is only at the end of self with all its inventions that we find the beginning of God with all His interpositions.

A praying heart is the one thing that the devil cannot

easily counterfeit. It is easy enough to imitate praying lips, so that hypocrites and Pharisees feign devoutness. But only God can open in the heart's depths those springs of supplication that often find no channel in language, but flow out in groanings which cannot be uttered.

It is not worth while to waste much time in defending or advocating prayer. Experiment makes argument needless. This is not so much a science to be mastered by study as an art to be learned by practice. Like the Bible, prayer is self-evidencing. It is a mysterious union of Divine and human elements not easy of explanation; but to him who prays and puts God to the test along the lines of His own precepts and promises, God proves how real a force prayer is in His moral universe. The best way to prop up prayer is to practice it.

The pivot of piety, therefore, is prayer. A pivot is of double use, it acts as a fastener and as a center; it holds other parts in place, and it is the axis of revolution. Prayer likewise, keeps one steadfast in faith and helps to all holy activity. Hence, as surely as God is lifting His people to a higher level of spirituality, and moving them to a more unselfish and self-denying service, there will be new emphasis laid by them upon supplication, and especially upon intercession.

The revival of the praying-spirit is not only first in order of development, but it is first in order of importance, for without it there is no advance. Generally, if not uniformly, prayer is both starting-point and goal to every movement in which are the elements of permanent progress. Whenever the Church's sluggishness is aroused and the world's wickedness arrested, somebody has been praying. If the secret history of all true spiritual advance could be written and read, there would be found some intercessors who, like Job, Samuel, Daniel, Elijah, Paul and James; like Jonathan Edwards, William Carey, George Müller, and Hudson Taylor, have been

led to shut themselves in the secret place with God, and have labored fervently in prayer. And as the starting-point is thus found in supplication and intercession, so the final outcome must be that God's people shall have learned to pray; otherwise there will be rapid reaction and disastrous relapse from the better conditions secured.

PRAYER PUTS MEN IN TOUCH WITH GOD

There is a Divine philosophy behind this fact. The greatest need is to keep in *close touch with God;* the greatest risk is the loss of the sense of the Divine. In a world where every appeal is to the physical senses and through them, reality is in direct proportion to the power and freedom of contact. What we see, hear, taste, touch or smell—what is material and sensible—we can not doubt. The present and material absorbs attention and appears real, solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has little or no reality and influence with the vast majority of mankind. Even the unseen God Himself is to most men less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most disastrous inversion and perversion of the true relation of things is prayer. "Enter into thy closet." There all is silence, secrecy, solitude, seclusion. Within that holy of holies the disciple is left alone—all others shut out, that the suppliant may be shut in—*with God.* The silence is in order to the hearing of the still, small voice that is drowned in worldly clamor, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress with His pres-

ence only when there is no other presence to divert thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. The closet is "not only the oratory, it is the *observatory,*" not for prayer only, but for prospect—the wide-reaching, clear-seeing, outlook upon the eternal! The decline of prayer is therefore the decay of piety; and, for prayer to cease altogether, would be spiritual death, for it is to every child of God the breath of life.

We cannot too strongly emphasize this fact, that *to keep in close touch with God in the secret chamber of His presence is the great fundamental underlying purpose of prayer.* To speak with God is a priceless privilege; but what shall be said of having and hearing Him speak with us! We can tell Him nothing He does not know; but He can tell us what we do not know, no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy Word needs to be read in the light of His own presence if it is to be understood. The praying soul hears God speak. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then *he heard the voice of One speaking unto him* from off the mercy seat that *was* upon the ark of testimony—from between the two cherubim, and He spake unto him" (Num. 7:89).

Where there is this close touch with God, and this clear insight into His name which is His nature, and into His Word which is His will made known, there will be a new power to walk with Him in holiness, and work with Him in service. "He made known His *ways* unto Moses, His *acts* unto the children of Israel." The mass of the people stood afar off and saw His deeds, such as the overthrowing of Pharaoh's hosts in the Red Sea; but Moses drew near into the thick

darkness where God was, and in that thick darkness he found a light such as never shone elsewhere, and in that light he read God's secret plans and purposes and interpreted His wondrous ways of working.

All practical power over sin and over men depends on maintaining this secret communion. Elijah was bidden, first, "go, *hide* thyself," and then, "go *shew* thyself." Those who abide in the secret place with God come forth to show themselves mighty to conquer evil, and strong to work and to war for God. They are permitted to read the secrets of His covenant; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets, who speak for Him to others; because they watch the signs of the times, discern His tokens, and read His signals. We sometimes count as mystics those who, like Savonarola and Catherine of Siena, claim to have communications from God; to have revelations of a definite plan of God for His Church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol Orphanages, or the leader of the China Inland Mission. But may it not be that if we stumble at these experiences it is because we do not have them ourselves? Have not many of these men and women afterward proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

PRAYER IMPARTS GOD'S POWER

In favor of close contact with the living God in prayer, there is another reason that rises perhaps to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of Him and His ways, but it imparts to us His power. It is the touch which brings virtue out of Him. It is the hand upon the pole of a celestial battery, which charges us with His secret life, energy, efficiency. Things which

are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable, because it is often unconscious and unsuspected, especially when one has never yet known what true power is.

We see men of prayer quietly achieving results of the most surprising character. They have the calm of God, no hurry, or worry, or flurry; no anxiety, or care, no excitement or hustle or bustle—they do great things for God, and, like John the Baptist, are great in His eyes, yet they are little in their own eyes; they carry great loads, and yet are not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion wonder how it is. They try to account for all this by something in the man—his talent, or tact, original methods, or favoring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organization, or fleshly energy—or what men call "determination to succeed"—they bustle about, labor incessantly, appeal for money and co-operation, and work out an apparent success, but there is none of that power of God in it which cannot be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamor.

Nothing is at once so undisputable and so over-awing as the way in which a few men of God have lived in Him and He in them. The fact is, that in the disciple's life the fundamental law is, "Not I, but Christ in me." In a grandly true sense there is but one *Worker,* one Agent, and He Divine; and all other so-called "workers" are instruments, and

instruments only, in His hands. The first quality of a true instrument is *passivity*. An *active* instrument would defeat its own purpose; all its activity must be dependent upon the man who uses it. Sometimes a machine becomes uncontrollable, and then it not only becomes useless, but it becomes dangerous, and works damage and disaster. What would a man do with a plane, a knife, an axe, a saw, a bow, that had any will of its own and moved of itself? Does it mean nothing when, in the Word of God, we meet so frequently the symbols of passive service—the rod, the staff, the saw, the hammer, the sword, the spear, the threshing instrument, the flail; and, in the New Testament, the vessel? Does it mean that in proportion as a man is *wilful* God can not use him; that the first condition of service is that the human will is to be lost in God's so that it presents no *resistance* to His, no *persistence* beyond or apart from His, and even ventures to offer no *assistance* to His? George Müller well taught that we are to wait to know whether a certain work is *God's;* then whether it is *ours,* as being committed to us; but, even then, we need to wait for God's *way* and God's *time* to do His own work, otherwise we rush precipitately into that which He means us to do, but only at His signal; or else, perhaps, we go on doing when He calls a halt. Many a true servant of God has, like Moses, begun before his Master was ready, or kept on working when his Master's time was past.

INTERCESSION

There is one aspect of prayer to which particular attention needs to be called, because it is strongly emphasized in the Word, and because it is least used in our daily life, namely, *intercession.*

This word, with what underlies it, has a very unique use and meaning in Scripture. It differs from supplication, first in this, that supplication has mainly reference to the sup-

pliant and his own supply; and again, because intercession not only *concerns others,* but largely implies the need of *direct Divine interposition.* There are many prayers that, in their answer, allow our co-operation and imply our activity. When we pray, "Give us this day our daily bread," we go to work to *earn* the bread for which we *pray.* That is God's law. When we ask God to deliver us from the evil one, we expect to be sober and vigilant, and resist the adversary. This is right; but our activity in many other matters hinders the full display of God's power, and hence also our impression of His working. The deepest convictions of God's prayer-answering are therefore wrought in cases where, in the nature of things, we are precluded from all activity in promoting the result.

The Word of God teaches us that intercession with God is most necessary in cases where man is most powerless. Elijah is held before us as a great intercessor, and the one example given is his prayer for rain. Yet in this case he could *only pray;* there was nothing else he could do to unlock the heavens after three years and a half of drought. And is there not a touch of Divine poetry in the form in which the answer came? The rising cloud took the shape of *"a man's hand,"* as though to assure the prophet how God saw and heeded the suppliant hand raised to Him in prayer! Daniel was powerless to move the king or reverse his decree; all he could do was to "desire mercies of the God of heaven concerning this secret;" and it was because he could do nothing else, could not even *guess* at the interpretation, inasmuch as he knew not even the dream—that it became absolutely sure, when both the dream and its meaning were made known, that *God* had interposed, and so even the heathen king himself saw, felt and confessed.

All through history certain crises have arisen when the help of man was utterly vain. To the formal Christian, the

carnal disciple, the unbelieving soul, this fact, that there is nothing that man could do, makes prayer seem almost a folly, perhaps a farce, a waste of breath. But to those who best know God, man's extremity is God's opportunity, and human helplessness becomes not a reason for the silence of despair, but the argument for praying in faith. Invariably those whose faith in prayer is supernaturally strong are those who have most proved that *God* has wrought, by their conscious compulsory cessation of all their own efforts as vain and hopeless.

George Müller set out to prove to a half-believing Church and an unbelieving world that God does directly answer prayer; and to do this he purposely abstained from all the ordinary and otherwise legitimate methods of appeal, or of active effort to secure the housing, clothing and feeding of thousands of orphans. Hudson Taylor undertook to put missionaries into Inland China by dependence solely upon God, asking no collections and even refusing them in connection with public meetings, lest such meetings should be construed as appeals for help. He and his co-workers accustomed themselves to lay all wants before the Lord, and to expect the answer, and answer always came and still comes. The study of missionary history reveals the fact that, at the very times when, in utter despair of any help but God's there has been believing prayer, the interposition of God has been most conspicuously seen—how could it be most conspicuous except amid such conditions?

Every church ought to be a prayer circle; but this will not be so long as we wait for the whole Church, as a body, to move together. The mass of professing Christians have too little hold on God to enter heartily into such holy agreement. To all who yearn for a revival of the prayer-spirit we suggest that *in every congregation a prayer circle be formed, without regard to numbers.* Let any pastor unite with himself any man or woman in whom he discerns marks of peculiar spiritual

life and power, and without publicity or any direct effort to enlarge the little company, begin with such to lay before God any matter demanding special Divine guidance and help. Without any public invitation which might draw unprepared people into a formal association—it will be found that the Holy Spirit will enlarge the circle as He fits others, or finds others fit, to enter it—and thus, quietly and without observation, the little company of praying souls will grow as fast as God means it shall. Let a record be kept of every definite petition laid before God—for such a prayer circle should be only with reference to very definite matters—and as God interposes and answers follow let the record of His interposition be carefully kept, that it may become a new inspiration both to praise and to believing prayer. Such a resort to united intercession we have ourselves known to transform a whole church, remove dissensions, rectify errors, secure harmony and unity, and promote Holy Spirit administration and spiritual life and growth beyond all other possible devices. If in any church the pastor is unhappily not a man who could or would lead in such a movement, let two or three disciples who feel the need and have the faith meet and begin, perhaps, by praying for *him*. In this matter there should be no waiting for *anybody else;* if there be but *one* believer who has power with God let such a one begin intercessory prayer. God will bring to the side of such an intercessor, in His own time and way, others whom He has made ready to act as supplicators.

Not long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvelously saved. He himself did not understand the new enduement. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was *stone deaf,* but who came regularly to church, and being unable to

hear a word, *spent all the time in prayer* for the preacher and individual hearers. In the biography of Charles G. Finney similar facts are recorded of "Father Nash," Abel Cleary, and others.

Examples might be multiplied indefinitely. But the one thing we would make prominent is this: God is summoning His people to prayer. He wills that "men pray everywhere, lifting up holy hands without wrath and doubting"; that, *first of all*, supplication, prayers, intercessions, and giving of thanks be made for all men. (1 Tim. 2:8.) If this be done first of all, every other most blessed result will follow. *God waits to be asked.* In Him are the fountains of blessing and He puts at the disposal of His praying saints all their abundance; they are, however, sealed fountains to the ungodly and the unbelieving. There is one key that always unlocks even heaven's gates; one secret that puts connecting channels between those eternal fountains and ourselves. That key, that secret, is prevailing prayer.

God has no greater controversy with His people today than this, that with boundless promises to believing prayer there are so few who actually give themselves unto intercession. This is represented as being a matter even of Divine wonderment:

> "And there is none that calleth upon Thy name,
> That stirreth up himself to take hold of Thee" (Isa. 64:7).

The very fact that so many disciples, and in so many parts of the world, are forming prayer circles or unions is itself a great incentive to increased and united prayer.

TRUE PRAYER

Our Lord taught a great lesson in Matthew 18:19. He said: "If two of you shall agree [symphonize] on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." The agreement re-

ferred to is not that of a mere human covenant, nor even sympathy; it is *symphony*. Symphony is agreement of sounds in a musical chord, and depends upon fixed laws of harmony. It can not be secured by any arbitrary arrangement. One cannot lay his fingers accidentally or carelessly upon the keys of a musical instrument and produce symphony of sounds. Such touch may evoke only intolerable discord, unless regulated by a knowledge of the principles of harmony. Nay, there is even a deeper necessity, namely, that the keys touched shall themselves be *in tune with the whole instrument*. Two conditions, then, are needful; first, that a skilful hand shall put the whole instrument in tune; and then that an equally skilful hand shall touch keys which are capable of producing together what is called "a true chord."

This language evinces Divine design. He is teaching a great lesson on the mystery of prayer, which likewise demands two great conditions; first, that the praying soul shall be in harmony with God Himself; and then that those who unite in prayer shall, because of such unity with Him, be in harmony with each other. There must be, therefore, back of all prevailing supplication and intercession One who, with infinite skill, tunes the keys into accord with His own ear; and then touches them, like a master musician, so that they respond together to His will and give forth the chord which is in His mind.

No true philosophy of prayer can ever be framed which does not include these conditions. Many have false conception of what prayer is. To them it is merely asking for what one wants. But this may be so far from God's standard as to lack the first essentials of prayer. It may be asking something to consume it upon our own lusts. We are to ask *"in the name"* of Christ. But that is not simply *using His name* in prayer. The *name* is the *nature;* it expresses the character, and is equivalent to the person. To ask in

Christ's name is to come to God, as *identified with the very person of Christ.* A wife makes a purchase in her husband's name. Literally, she uses his name, not her own. She says, "I am Mrs. A————," which means, "I am his wife, identified with his personality, character, wealth, commercial credit, and business standing." To go to God in Christ's name is to claim identity with Christ as a member of His body, one with Him before the Father, and having in Him a right to the Father's gifts, a right to draw on the Father's infinite resources.

Again, we are told that, if we ask anything *"according to His will,"* He heareth us. But what is asking according to *His* will but ceasing to ask according to our own self-will? Here the impulse is not human, but essentially Divine. It implies a knowledge of His will, an insight into His own mind, and a sympathy with His purpose. Now is this possible unless by the Holy Spirit we are brought into such fellowship with God as that He can guide us in judgment and yearning, and teach us His way? He is indeed "able to do exceeding abundantly above all that we ask or think," but it is "according to His power which worketh in us." If that power work not *in* us first, how can it work *for* us, in answered prayer?

In order to gain higher results, wrought for the Church or the world, in answer to supplication, there must first be deeper results wrought in the believer by the Holy Spirit. In other words, *there must be a higher type of personal holiness if there is to be a higher measure of power in prayer.* The carnal mind does not fall into harmony with God, does not even see and perceive His mind, and hence the carnally-minded disciple can not discern the will of God in prayer, but is continually hindered and hampered by mistaking self-impelled petitions for divinely inspired prayers, confounding what self-will craves with what is spiritually needful and Scripturally warranted.

God is calling His people to a revival of *faith in the Divine efficacy of prayer.*

Our Lord teaches us that the prayer of faith has the power of a *fiat* or a Divine decree. God said sublimely, "Let light be!" and light was. The Lord Jesus Christ says: "If ye have faith as a grain of mustard seed"—in which, however small, is the possibility and potency of *life*—"ye shall say to this mountain, Be thou removed; or to this sycamore tree, Be thou plucked up by the root, and it shall obey you." This is the language not of petition, but of decree. It is, in some sort, a laying hold on Omnipotence, so that nothing is impossible to the praying soul.

When we reach such heights of teaching and compare them with the low level of our life we are struck dumb with amazement, first at the astounding possibilities of faith, as put before us, and then at the equally astounding impossibilities which unbelief substitutes for the offered omnipotence of supplication. When we think of the possible heights of intercession we seem again to hear the saintly McCheyne crying out: "Do everything in earnest! If it is worth doing, then do it with all your might. Above all, keep much in the presence of God; never see the face of man till you have seen His face." That is the preparation of prayer, prevailing first with God to enable us to prevail with man. Jacobi must have been thinking along these lines when he said: "My watchword, and that of my reason, is not I, but One who is more and better than I; One who is entirely different from what I am—I mean God. I neither am, nor care to be, if He is not!" It is prayer that makes God real—the highest reality and verity; and that sends us back into the world with the conviction and consciousness that He is, and is in us, mighty to work in us, and through us, as instruments, so that nothing shall be impossible to the instrument, because of the Workman, back of it, who holds and wields the weapon.

The power of such prayer defies all competition or imitation by the most perfect forms of liturgy. Who can copy or canvass the imprisoned flame of a priceless gem with mere brush and pigments! Or counterfeit the photosphere of the sun with yellow chalk! There is a flame of God which prayer lights within; there is a glow and light and heat in the life which can be kindled only by a coal from the golden altar which is before the throne. It is only the few who find their way thither and know the enkindling power; but to those few the Church and the world owe mighty upheavals and outpourings. (Rev. 8.)

Chemical galvanism possesses this peculiarity, that an increase of its powers cannot be gained by increasing the dimensions of the cells of the battery, but can be by increasing their number. We need *more* intercessors if we are to have greatly increased power. The number of cells must be increased. More of God's people must learn to pray. The foes are too many for a few to cope with them, however empowered of God. The variety of human want and woe, the scattered millions of the unsaved, the wide territory to be covered with intercession—all these and other like considerations demand multiplied forces. Each human being has only a very limited knowledge of human need. Our individual circle of acquaintance is so comparatively narrow that even the most prayerful spirit cannot survey the whole field. But when in all parts of the destitute territory supplicators multiply, even these narrow circles, placed side by side and largely overlapping, cover the whole broad field of need. Our own personal and limited knowledge and range of intelligent sympathy meet and touch similar and sympathetic souls, so that what we do not see or feel or pray for, appeals to others of our fellow disciples; and so, in proportion as the intercessors multiply, every interest of mankind finds its representatives in the secret place and at the throne.

We cannot make up for lack of praying by excess of working. In fact working without praying is a sort of practical atheism, for it leaves out God. It is the prayer that prepares for work, that arms us for the warfare, that furnishes us for the activity. It behooves us, studying intently the promises to prayer, to say unto the Lord: "This being Thy word, I will henceforth live as a man of prayer and claim my privilege and use my power as an intercessor."

Here is the highest identification with the Son of God. It is almost being admitted to a sort of fellowship in His mediatorial work! During this dispensation His work is mainly intercession. He calls us to take a subordinate part in the holy office, standing, like Phinehas, between the living and the dead to stay the plague; like Elijah, between heaven and earth to unlock heaven's flood-gates of blessing and command the fire and flood of God! Is this true? Then what can be more awful and august than such dignity and majesty of privilege! Ignatius welcomes the Numidian lion in the arena, saying: "I am grain of God; I must be ground between the teeth of lions to make bread for God's people." He felt in the hour of martyrdom the privilege of joining his dying Lord in a sacrifice that Bushnell would call "vicarious."

Who will join the risen Lord in a service of intercession? The greatest difficulty in the way of practical conversion of men may not be in God's eyes so much a barrier of ungodliness among the heathen as a barrier of unbelief among His own disciples!

The sixteenth century was great in painters, the seventeenth in philosophers, the eighteenth in writers, the nineteenth in preachers and inventors; God grant that the twentieth may be forever historically memorable as the century of intercessors.

CHAPTER VII

WHAT CHRIST TEACHES CONCERNING FUTURE RETRIBUTION

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There are four reasons for confining our consideration of the subject of Future Retribution to the teaching of our Lord Jesus Christ:

(1) *It limits the range of our inquiry to what is possible in a brief essay.* There will be no occasion to examine the 56 passages in the authorized version of our Bible which contain the word "Hell," (most of which are the translations of the Hebrew "Sheol" and the Greek "Hades," meaning "the grave" and "the unseen state,") and we can concentrate our attention on the ten passages in which our Lord uses the word "Gehenna" (which was the usual appellation in His day for the abode of the lost) together with those other verses which evidently refer to the future state of the wicked.

(2) *It affords a sufficient answer to the speculation of those who don't know, to refer to the revelation of the One who does know.* Many other passages might be quoted from the New Testament, written under the inspiration of the Holy Spirit, who was promised by our Lord to His disciples to "guide them into all truth," and "show them things to come" (John 16:12, 13); but, in taking the words of Christ Himself, we shall find the greatest ground of common agreement in these days of loose views of inspiration. Surely, He who is "The Truth" would never misrepresent or exaggerate it on a matter of such vital importance, and would neither encourage popular errors nor excite needless fears.

(3) *It also affords a sufficient answer to those who represent the doctrine as unreasonable and dishonoring to God, and who regard those who hold it as narrow minded and hard hearted, to remind them that all the very expressions which are most fiercely denounced in the present day fell from the lips of the Saviour who died for us, and came from the heart of the "Lover of souls."* Surely we have no right to seek to be broader minded than He was, or to nurture false hopes which have no solid foundation in His teaching; while to assume a greater zeal for God's honor, and a deeper compassion for the souls of men, is little short of blasphemy. The current objections to the orthodox doctrine of hell are made by those who allow their hearts to run away with their heads, and are founded more on sickly sentimentality than on sound scholarship.

(4) *In considering the subject as professing Christians, the words of the Master Himself ought surely to put an end to all controversy; and these are clear and unmistakable when taken in their plain and obvious meaning, without subjecting them to any forced interpretation.* It is greatly to be regretted that they are not more frequently dealt with in the modern pulpit; but ministers are only human, and there is a strong temptation to preach what is palatable, rather than what is profitable. In this case, surely, history repeats itself; for we read in Isa. 30:10 of those who said to the prophets of old: "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits"; and a cowardly yielding to this demand has produced an emasculated Gospel and an enfeebled ministry in the present day.

Coming now to consider briefly Christ's teaching on the subject, let us ask, first of all:

1. WHAT DID OUR LORD TEACH AS TO THE CERTAINTY OF FUTURE RETRIBUTION? The word "retribution" is to be preferred to "punishment" because the Bible teaches us that the

fate of the wicked is not an arbitrary (much less a vindictive) infliction, but the necessary consequence of their own sins. Taking the passages in their order, in MATT. 5:22; Christ speaks of causeless anger against, and contemptuous condemnation of, others as placing us "in danger of the hell of fire," while in verses 29 and 30 He utters a similar warning concerning the sin of lust; and these are in the Sermon on the Mount, which is the most generally accepted part of His teaching! In chapter 8:12 He speaks of unbelieving "children of the Kingdom" being "cast forth into the outer darkness", and adds, "There shall be the weeping and gnashing of teeth"—expressions which are repeated in chapters 22:13 and 25:30. In chapter 10:28 Jesus said: "Fear Him which is able to destroy both soul and body in hell"—a wholesome fear which is decidedly lacking in the present day, and which many people regard as a remnant of superstition quite unsuited to this enlightened age! In our Lord's own explanation of the parable of the tares and wheat, He declared: "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth. The angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be the weeping and gnashing of teeth" (chapter 13:41, 42, 49, 50). In chapter 23:15 He speaks of the hypocritical Pharisees as "children of hell," showing that their conduct had fitted them for it, and that they would "go to their own place", like Judas (whom He describes as "the son of perdition" in John 17:12), while in verse 33 He asks: "How shall ye escape the judgment of hell?" The law of retribution can no more be repealed than that of gravitation; it is fixed and unalterable. That hell has not been prepared for human beings, but that they prepare themselves for it, is clear from the sentence

which our Lord says that He will pronounce upon those on His left hand in the last great day: "Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Chapter 25:41).

Turning to the Gospel according to MARK, we find our Lord saying, in chapter 3:29: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." Whatever view may be taken of the character of blasphemy against the Holy Ghost, the cause and consequence are here closely linked together, eternal sin bringing eternal retribution. The words in the original undoubtedly indicate an inveterate habit rather than an isolated act, and would probably be better translated, "is held under the power of an eternal sin." This in itself precludes the possibility of forgiveness, because it assumes the impossibility of repentance; besides, each repetition involving a fresh penalty, the punishment is naturally unending. Similarly, in John 8:21, 24, our Lord's twice repeated declaration to those Jews which believed not on Him, "Ye shall die in your sins", indicates that unforgiven sin must rest upon the soul in condemnation and pollution; for death, so far from changing men's characters, only fixes them; and hence Christ speaks in chapter 5:29 of "the resurrection of damnation". Once more, the words of the Ascended and Glorified Saviour recorded in Rev. 21:8 may be quoted: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

A careful study of the Scriptural uses of the words "life" and "death" will clearly show that the root ideas are respectively "union" and "separation". Physical life is union of the spirit with the body, spiritual life is the union of the spirit with God, and everlasting life is this union perfected and con-

summated to all eternity. Similarly, physical death is the separation of the spirit from the body, spiritual death is the separation of the spirit from God, and eternal death is the perpetuation of this separation. Hence, for all who have not experienced a second birth, "the second death" becomes inevitable; for he who is only born once dies twice, while he who is "born again" dies only once. As against the doctrine of annihilation, Rev. 20:14 may be quoted: "Death and Hades were cast into the lake of fire. This is the second death, even the lake of fire".

2. WHAT DID CHRIST TEACH AS TO THE CHARACTER OF FUTURE RETRIBUTION? We have already seen that He spoke of it as full of sorrow and misery in His seven-fold repetition of the striking expression: "There shall be the weeping and gnashing of teeth" (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28). In Mark 9:43-48, our Lord twice speaks of "the fire that never shall be quenched", and thrice adds, "where their worm dieth not, and the fire is not quenched". Of course He was using the common Jewish metaphors for Gehenna, taken from the perpetual fires that burned in the valley of Hinnom to destroy the refuse, and the worms that fed upon the unburied corpses that were cast there; but, as we have already seen, He would never have encouraged a popular delusion. Our Lord twice spoke of fruitless professors being "cast into the fire" (Matt. 7:19; John 15:6); twice of "the furnace of fire" (Matt. 13:42, 50); twice of the "hell of fire" (Matt. 5:22; 18:9); and twice of "eternal fire" (Matt. 18:8; 25:41).

Granted that "the undying worm and unquenchable fire" are metaphorical, yet these striking figures of speech must stand for startling facts, they must be symbolical of a terrible reality. We need no more regard them materially than we do the golden streets and pearly gates of heaven; but, if the latter are emblematic of the indescribable splendors of heaven, the

former must be symbolical of the unutterable sufferings of hell. One can no more presume to dogmatize on the one than the other, but it requires no vivid stretch of the imagination to conceive an accusing conscience acting like the undying worm, and insatiable desires like the unquenchable fire. In our Lord's parable of the rich man and Lazarus, the former is represented as being "in torments" and "in anguish" even in "Hades," and, that memory survives the present life and accompanies us beyond the grave, is clear from Abraham's words to him: "Son, remember" (Luke 16:23-25). Could any material torments be worse than the moral torture of an acutely sharpened conscience, in which memory becomes remorse as it dwells upon misspent time and misused talents, upon omitted duties and committed sins, upon opportunities lost both of doing and of getting good, upon privileges neglected and warning rejected? It is bad enough here, where memory is so defective, and conscience may be so easily drugged; but what must it be hereafter, when no expedients will avail to banish recollection and drown remorse? The poet Starkey stimulates our imagination in the awful lines:

> "All that hath been that ought not to have been,
> That might have been so different; that now
> Cannot but be irrevocably past. Thy gangrened heart,
> Stripped of its self-worn mask, and spread at last
> Bare, in its horrible anatomy,
> Before thine own excruciated gaze;"

while Cecil puts the matter in a nutshell when he writes:

> "Hell is the truth seen too late."

Again, what material pain could equal the moral torment of intensified lusts and passions finding no means of gratification, insatiable desires that can have no provision for their indulgence, or if indulged, all the pleasure gone while the power remains? Surely, such expressions as the undying worm and the unquenchable fire represent, not pious fictions,

but plain facts; and we may be sure that the reality will exceed, not fall short of, the figures employed, as in the case of the blessedness of the redeemed. The woes thus pronounced are more terrible than the thunders of Sinai, and the doom denounced more awful than that of Sodom; but we should never forget that these terrible expressions fell from the lips of Eternal Love, and came from a heart overflowing with tender compassion for the souls of men.

3. WHAT DID CHRIST TEACH AS TO THE CONTINUITY OF FUTURE RETRIBUTION? Is there any solid basis in His recorded words for the doctrine of eternal hope, or the shadow of a foundation for the idea that all men will be eventually saved? Much has been made of the fact that the Greek word "aionios" (used by our Lord in Matt. 18:8 and 25:41, 46, and translated "everlasting" in the Authorized, and "eternal" in the Revised, Version) literally means "age-long"; but an examination of the 25 places in which it is used in the New Testament reveals the fact that it is twice used of the Gospel, once of the Gospel covenant, once of the consolation brought to us by the Gospel, twice of God's own Being, four times of the future of the wicked, and fifteen times of the present and future life of the believer. No one thinks of limiting its duration in the first four cases and in the last, why then do so in the other one? The dilemma becomes acute in considering the words of our Lord recorded in Matt. 25:46, where precisely the same word is used concerning the duration of the reward of the righteous and the retribution of the wicked, for only by violent perversion and distortion can the same word in the same sentence possess a different signification. Again, it is sometimes urged that, as salt has a purifying power, the words, "everyone shall be salted with fire," in Mark 9:49, have this significance in the case of future punishment; but the context clearly shows that its preserving power is alluded to, for the passage speaks of the undying

worm and the unquenchable fire. Besides, if the Divine chastisements are ineffectual here in the case of any individual, when there is so much to restrain men and women from wrong-doing, how can they be expected to prove effectual in the next world, with all these restraints removed, and only the society of devils? It is certainly somewhat illogical for those who make so much of the love of God to argue that punishment will prove remedial hereafter in the case of those whom Divine Love has failed to influence here. Not only is there not the slightest hint in the teaching of our Lord that future punishment will prove remedial or corrective, but His words concerning Judas in Matt. 26:24 are inexplicable on that supposition. Surely His existence would still have been a blessing if his punishment was to be followed by ultimate restoration, and Christ would therefore never have uttered the sadly solemn words: "It had been good for that man if he had not been born." Similarly there is a striking and significant contrast between our Lord's words to the unbelieving Jews recorded in John 8:21: "Whither I go ye cannot come," and those to Peter in chapter 13:36: "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards."

As character tends to permanence, heaven is a place of perfect holiness and hell must be of the opposite; and this throws light upon the words of Rev. 22:11, which were apparently uttered by our ascended, glorified, and returning Lord: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy, let him be made holy still." The doctrine of universal restoration springs from a natural desire to wish the history of mankind to have a happy ending, as in most story books; but it ignores the fact that, by granting man free will, God has (as it were) set a boundary to His own omnipotence, for it is a moral impossibility to save a man

against his will. Surely eternal sin can only be followed by eternal retribution; for, if a man deliberately chooses to be ruled by sin, he must inevitably be ruined by it. One never hears of the doctrine of final restoration being applied to the devil and his angels, but why not? If the answer is, "Because they cannot and will not repent," the same is surely true of many human beings.

Not only is there no vestige of foundation in our Lord's words for the doctrine of universalism, there is also no shadow of a suggestion of any restoration of the wicked hereafter. So far from this being the case, the parable of the rich man and Lazarus rings the death knell of any such hope. Abraham is there represented as saying to Dives: "Between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us" (Luke 16:26). That "fixed gulf" is surely a yawning chasm too deep to be filled up, and too wide to be bridged over; and the awful description of hell by the poet Milton, in "Paradise Lost", remains sadly true:

> "Regions of sorrow, doleful shades, where peace
> And rest can never dwell; hope never comes
> That comes to all, but torture without end."

4. WHAT DID CHRIST TEACH AS TO THE CAUSES OF FUTURE RETRIBUTION? A careful study of our Lord's words show that there are two primary causes, namely, deliberate unbelief and wilful rejection of Him; and surely these are but different aspects of the same sin. In Matt. 8:12, it was the contrast between the faith of the Gentile centurion and the unbelief of the Jewish nation which drew from His lips the solemn words: "The children of the Kingdom shall be cast out into outer darkness;" while, in chapter 23 the awful denunciation in verse 33 is followed by the sad lamentation: "How often would I have gathered thy children together, even as a hen

gathereth her chickens under her wings, and ye would not" (verse 37). Similarly, in Mark 3:29, R. V., the "eternal sin" spoken of can only be that of continued rejection of the offers of mercy; and in John 8:24, our Lord plainly declares: "If ye believe not that I am He, ye shall die in your sins." Finally, in Mark 16:16, we find the words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." A careful consideration of these passages, and especially of the last, will help to remove one great difficulty with regard to the whole subject, namely, the future state of those who have never had the Gospel so plainly presented to them as to enable them to deliberately accept or reject Christ, to willingly believe the good news or wilfully disbelieve it.

Another difficulty is removed when we realize that our Lord taught that there would be different degrees in hell as in heaven. Thus, in Matt. 11:20-24 He taught that it would be "more tolerable in the day of judgment" for Tyre and Sidon than for Chorazin and Bethsaida, and for Sodom than for Capernaum; and in Mark 12:40 He speaks of "greater damnation." It is clear that future retribution will be proportioned to the amount of guilt committed and of grace rejected. (See also Luke 12:47, 48; John 19:11.)

We have so far examined, as thoroughly as possible within this limited space, all the recorded words of our Lord which bear on this important subject. It only remains, in conclusion, very briefly to point out that *the whole drift of Christ's teaching confirms what we learn from these isolated passages,* and that *future retribution is not merely an incidental but a fundamental part of the Gospel message.* It is the dark background on which its loving invitations and tender expostulations are presented, and the Gospel message loses much of its force when the doctrine is left out. But, worst of all, the earnest exhortations to immediate repentance and

faith lose their urgency if the ultimate result will be the same if those duties are postponed beyond the present life. Is it seriously contended that Judas will eventually be as John, Nero as Paul, Ananias and Sapphira as Priscilla and Aquila?

Finally, *the doctrines of heaven and hell seem to stand or fall together,* for both rest upon the same Divine revelation, both are described metaphorically, and both have the same word "everlasting" applied to their duration. If the threatenings of God's Word are unreliable, so may the promises be; if the denunciations have no real meaning, what becomes of the invitations? Ruskin well terms the denial of hell "the most dangerous, because the most attractive, form of modern infidelity." But is it so modern? Is it not an echo of the devil's insinuating doubt: "Yea, hath God said"? followed by his insistent denial, "Ye shall not surely die," which led to the fall of man? Let us, therefore, believe God's truth, rather than the devil's lie; let us accept Divine revelation, rather than human speculation; and let us heed what Christ so plainly taught, without mitigating, modifying, or minimizing His solemn warnings.

CHAPTER VIII

A MESSAGE FROM MISSIONS TO THE MODERN MINISTRY

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OLYMPIA, WASHINGTON

It is not my purpose to enter into a defense of, nor champion the cause of, missions. They stand there immovable in the purpose of God. They are the corner-stone as well as the crown in the fabric of the Christian Church. This stone which for so many years was rejected is now become the head of the corner, and whosoever shall fall upon it—whatever church shall ignore its claims—shall be broken.

It is my purpose rather to seek in the field of missions for *some message to the modern ministry,* for some inspiration to the home church. I know it is impossible to divorce the Church from missions—they are both one; but if we may do so in our thought for a time, we shall find that missions are not so much in need of the home church as the home church is in need of missions. The home church today is not so much the source of encouragement to missions as missions are the fountain of inspiration to the home church. The question is no longer whether the heathen can be saved without the Gospel, but whether the Gospel can be saved for the home church if it is not given speedily to the heathen.

Across the whole Church today is an appalling dearth of aggressive spiritual life. Earnest souls are discouraged, and many almost despairing. They are groping and asking what is the trouble and what can be done. Whatever of encouragement there is comes largely from the mission fields. On the other hand, the fires on mission altars are burning brightly.

souls by tens of thousands are being born every year. The faith of the missionary was never stronger, nor his hope brighter. The only cloud that crosses his horizon is the fear lest the church at home may not live up to her privilege.

If we in the home churches, with all our machinery and members and wealth and education and favorable conditions, as we think, are largely cumberers of the ground; and if missions against great odds, improperly supported, with very imperfect equipment, humanly speaking—if they are sowing and reaping abundantly, and to a large degree are saving the Church from utter humiliation when the Master comes year by year seeking fruit, then we ought to ask missions the secret of their power. If our lamps in the home churches are burning dimly, if out of our twilight and shadows we see the light in the far away distance shining steadily, it might be well for us to ask what kind of oil fills that lamp. Like Apollos the eloquent, the home church ought to be willing to be instructed by this Aquilla and Priscilla in "the way of God more perfectly."

Now if I read aright the story of missions, the secret of their power, the message they bring to the modern ministry and to the whole Church is the emphasis upon this trinity of doctrines: Atonement in Christ, Ministry of the Spirit, and Prayer.

I. THE ATONEMENT AND MISSIONS

In emphasizing the atonement in Christ we believe that missions have good Scriptural grounds for their position. "God forbid that I should glory save in the cross of Christ," was Paul's battle cry. No doubt, on going to Athens and Corinth, Paul may have been tempted, because of their education and culture, to preach differently from what he did to the rough people of Galatia. But he did not. This is his

testimony as to the kind of preaching: "I delivered unto you *first of all* that which I also received, that Christ died for our sins according to the Scriptures" (1 Cor. 15:3). And this was done in a most earnest fashion. "I determined to know nothing among you save Jesus Christ and Him crucified" (1 Cor. 2:2). So deeply did that first great missionary feel the importance of this truth that he prays a curse upon anyone who preaches a different doctrine. So vital was this to Paul and so large a place has it in Scripture, that we believe the words of a recent writer are true: "The death of Christ has not the place assigned to it, either in preaching or in theology, which it has in the New Testament." And again: "It is not unjust to say that no man will so preach the Gospel as to leave the impression that he has the Word of God behind him if he is inwardly at war with the idea of the atonement" (Denny—"Death of Christ"—Introduction and p. 285).

Passing over the intervening ages till we come to the "Father of Modern Missions," we find him saying: "It is absolutely necessary * * * that we keep to the example of Paul, and make the great subject of our preaching Christ, the crucified" (Carey's Covenant). Look at the Moravian Church; for every fifty-eight communicants in the home church they support one missionary in a foreign land, and *for every member in the home church they have two and six-tenths members gathered in congregations among the heathen.* What is the inspiration of this church which so inspired Carey that he exclaimed: "See what these Moravians have done!" Their secretary of missions in a recent address tells us that the compulsion of the Moravian Church is not from the great commission, but from this prophecy: "When His soul shall make an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied * * * Therefore will I divide Him a por-

tion with the great, because He poured out His soul unto death." From this they have their battle cry: "To win for the Lamb that was slain, the reward of His sufferings." The only way they can reward Him is by bringing souls to Him. They are the only compensation for His suffering. (Ecumenical Conference Report, I, 79.)

To show the place and power of the atonement in missions I have time to give only one illustration from each of several different mission fields.

In 1721 Hans Egede left Holland for Greenland. His idea of mission methods is given in his own words: "The first care taken in the conversion of heathens is to remove out of the way all obstacles which hinder their conversion and render them unfit to receive the Christian doctrine, before anything can be successfully undertaken on their behalf" ("Holy Spirit and Missions," p. 122). For fifteen years this heroic soul toiled amid the ice and snow without a single convert. At the end of that time he gives up in despair, preaching the last time from: "I have labored in vain: I have spent my strength for naught: yet my judgment is with the Lord and my work with my God!" But in 1730 Frederick Beck went to the same field. The natives travestied and ridiculed his doctrine. In the meetings they pretended to be asleep and snored. They would ask him to sing, only that they might drown the music with howls and drums. They pelted him with stones, broke into his hut and broke or stole his needed things. They destroyed his boats, and when on the verge of starvation would sell this brave Moravian no food. Awful was their condition; dwarfed in body, they were still more dwarfed in soul. Mothers licked their children as a cat does her kittens, and they wallowed like swine in their filth. After eight years, Beck was translating the Bible, and the natives were curious to see how paper could hear, remember and repeat the Word of God. He read them the story of the

cross. The miracle was wrought, and stony hearts were broken. Kayarnak came near and said to Beck with pathetic face and voice: "How is that? Tell it to me once more. I, too, want to be saved." Tears ran down Beck's face to think that after these years there was one inquirer. He told the story again and again. Kayarnak came day after day. Soon twenty came with him. On Easter, 1739, he, his wife, and two children were baptized. He became a preacher and taught the missionary to depend, not upon logic but upon the story of the cross. In 1747, twenty-five years after Egede had landed, the first church was built for the three hundred members. The workers wrote at the time: "A stream of life is now poured upon this people. As we speak or sing of the sufferings of Jesus, ... tears of love and joy roll down their cheeks" ("New Acts of the Apostles," p. 215).

In 1828 in far away Burma Adoniram Judson had been laboring many years with but little success. He hears of the Karens far in the interior. The only Karen man he could find was Kho-Thah-Byu, a slave fifty years of age. As a youth he had been dull, vicious, and brutal. As a man he had murdered thirty men by his own hand. Judson paid his ransom and took him to his own home. His darkened mind was at last lightened by the story of the cross. He was baptized and went immediately to his people to preach. For twelve years he made itinerating tours of from one week to six months among the six hundred thousand Karens. Whole villages were converted, and today there are forty thousand native Karen Christians as the result almost wholly of the preaching of Kho-Thah-Byu, a result second only in mission annals to the work in the South Sea Islands. And this is one testimony of his preaching: "He sought in every sermon to bring into prominence the vicarious death of Christ. And the result was that a larger number of converts understood justification by faith than could be found among an equal number of Christians in a Christian land."

Rev. Henry Richards gives this experience at Banza Manteke, in Africa. For four years he labored in vain, teaching the people about God as Creator, that He was good and they were sinners. He went home for a vacation, and while there was advised to preach the law when he went back. On returning he translated the commandments. They said the ten commandments were very good and that they kept them all. Thoroughly discouraged, he turned to God's Word and was soon deeply impressed with "Go preach the Gospel," not the law or commandments, but *the Gospel.* If he were to preach Christ crucified they would want to know who Jesus was. So he began translating Luke and reading it to them. He got on very well till he came to chapter 6:30, "Give to every man that asketh." Here he was puzzled, for these men were notorious beggars. In order to have time to think he took them back for a two weeks' review. After struggling over what the commentaries said and what common sense would say was the explanation of this verse, he decided it meant *just what it said.* He so read it to the natives, saying that this was a high standard of life but that he intended to practice what he preached. Of course, they took him at his word, as well as took nearly everything he had. One day he overheard a conversation. One native said to another: "I got this of the white man." The other replied that he, too, was going to ask for a certain article, whereupon a third said: "No, buy it. This must be God's man, for we never saw anyone like him." At last they came to the story of the cross. He said: "You say you are not sinners? There is Jesus dying for you. He never did anything wrong, but died for your sins and for mine." After seven years the battle was won by the story of the cross, and there are now fifteen hundred Christians in the church at Banza Manteke. ("New Acts of the Apostles," p. 273; Ecumenical Conference Report, II, 93.)

Thirty years ago, in the city of Mukden, with its 400,000

population, there was a little street chapel. When nothing else would reach those stolid Chinamen, the story of the cross, the sufferings of Jesus, reached them when told by ignorant "Old Wang," the converted confirmed opium smoker. Thirty years ago there were on the roll of the Presbyterian Church in Manchuria three members; four years ago there were in Manchuria, won mostly from Mukden as a center, twenty-seven thousand Presbyterian Christians. Would you know the secret of this remarkable work? "In order to gain the Chinese to Christianity, all other conceivable methods combined cannot compare in efficiency with public preaching. . . . . But, however the vessel of the preacher may be led in all directions by the flowing or the ebbing tide of his hearers' inclinations, though it move up and down on the waves of a thousand various subjects, and however long its chain, the anchor must ever be fast immovably in what is known as the cross of Christ. The mercy and love of God as revealed in the life and confirmed in the death of His Son, must be the center around which all the preaching revolves, and on which it is based. This is the great central truth on which the church in Manchuria has been founded" (Ross, "Missionary Methods in Manchuria," p. 332).

Such is the testimony to the power of the cross from far distant and different witnesses. The conclusion drawn by the Scotch professor and by the missionary in China are one and the same. "There is nothing in the world," says Prof. Denny, "so universally intelligible as the cross" ("Death of Christ," p. 200). And Dr. Ross from China says: "The cross of Christ with its implied doctrines satisfies the soul of the Chinese. It is the intelligent response of love to the cry of their distressed heart" ("Missionary Methods in Manchuria," p. 90). Nothing more impressively, than the preaching of the cross to every creature and its acceptance by them, demonstrates to us so conclusively that our Gospel is an eternal

Gospel; that the power and need of Christ's blood to save never goes out of date.

This story of the cross wins its way among all peoples because it is the old, old story. It is older than Wesley, older than Calvin, Augustine, Paul, Moses, or Abraham. It is as old as God, this story of "the Lamb slain from the foundation of the world."

Did you ever hear of a Unitarian mission? You may have. Then did you ever hear of a Unitarian mission having a revival in a heathen land? I never did. And the reason is they have no cross, no atonement to preach. When you steal the cross, you take the crown of missions. When you despise the blood of Calvary, you will have strangled missions.

Somehow I feel that Peter often went back, at least in thought, to that courtyard where he denied his Lord. And while there he renewed his vows, asking God to help him never again to deny or forsake his Saviour. And somehow I feel that we who have been denying the power of the cross in our preaching ought to go back to the places where we have thus put our Master's sacrifice to an open shame, confess our sin, and promise there to be faithful in lifting up "the Lamb of God that taketh away the sin of the world."

II. THE HOLY SPIRIT AND MISSIONS

Every age has its own test of fidelity. In Old Testament times the test was the unity of God. After Christ came, the test was the Son of God as Divine Saviour and King. The test for the Church today is its readiness to accept the Holy Spirit as the Divine administrator of God's kingdom in this world. Dr. Steele is right when he says: "The conservator of orthodoxy in every successive age is the Holy Spirit." And if the Church is apostate today one place more than another, it is in not enthroning the Holy Spirit. It is on mission fields and in mission work that this is most nearly done, and there God is honoring those that honor Him.

In the first place, the Holy Spirit must be enthroned as administrator and director. "His time is no less important than His way." The Church never has been able to select the proper time and place for labor. As we read the "Acts of the Apostles" we feel that they are the "Acts of the Holy Spirit." The foretokens of foreign missions were when the Holy Spirit directed Philip to the eunuch and Peter to Cornelius. And the first act in the world drama of Christian conquest was when in the church at Antioch "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." And no missionary of modern times has been successful but what has gone out under a like ministration of the Holy Spirit as director.

Paul's being turned back from Asia and Bithynia by the Holy Spirit, because hearts in Europe were ready for the Gospel, can be paralleled over and over again in the administration of the Spirit in modern missions.

When Judson went to India and landed at Calcutta, the East India Company forbade his landing. Feeling certain he had been called to the mission field, he retired to the Isle of France, and a year later went to Madras, where he was also unable to stay. The only place open was Rangoon, Burma, the last place he wished to go. But he went, led of the Spirit, or rather, compelled of the Spirit, against his wishes and judgment. Burma was ready. Judson knew it not, but the Spirit did, as testified to by the Pentecostal work that followed.

I have no doubt that Philip's and Peter's surprise was great when the eunuch and Cornelius were found so wondrously prepared by the Spirit to receive the message. In 1820, when the ship "Thaddeus" furled sail in Oahu harbor with eighteen missionaries on board to begin the fight with cannibalism and paganism in the Hawaiian Islands, what was their surprise when Obookiah, their native-born lad, who had

gone ashore in a boat, returned bearing this news, "Oahu's idols are no more." And it was so. Before the missionaries had landed, the Holy Spirit had moved the pagan king and the priests to destroy all the heathen idols.

How God moves upon the hearts of whole communities by the Holy Spirit in answer to the prayer of a devoted man! On Nov. 7, 1837, Titus Coan had been laboring two years at Hilo, Hawaiian Islands. Some ten thousand natives had come in from the surrounding tribes to hear the Gospel. Their little booths lined the shore, and some six thousand were crowded into the crude church building at the hour of evening service. Suddenly the sea, moved by an unseen hand, began to roar and the volcanic wave fell upon the people, sweeping hundreds out to sea. An awful night that was! But mighty as was the sea, it was not to be compared with the waves of the Spirit that rolled over that people. All the next day, though the sea was giving up its dead one by one, the meeting continued, and the kingdom of darkness gave up its victims by the hundreds. So mighty was this work of the Spirit that on the first Sunday in July, 1838, Mr. Coan, on that afternoon, baptized 1,705 men, women and children, and some 2,400 communicants sat down at the Lord's table. During the next three years, the Spirit all the while moving upon the people, 7,382 persons were received into the church at Hilo. And during his thirty-five years of work there Mr. Coan baptized with his own hands 11,960 converts.

Somehow these "new acts of the apostles" strangely stir our hearts, even when we read about them. The very Spirit seems to breathe through the record, as through the Book of Acts, giving it life. What then must it be to be present in such an atmosphere where such scenes are being enacted! We are not surprised that Bishop Foster says of the first prayer-meeting he attended at a mission station that he never saw such manifest presence of God in a mid-week prayer meeting.

And his wonder grew when told that this was not an exception, but they were *all like that!* And Bishop Foss, after attending a camp-meeting at the foot of the Himalaya Mountains, writes: "Never in my life, in any period of the old-time camp-meeting fervor, have I heard more sermons, and exhortations, and prayers, and experiences on the subject of the gift of the Holy Spirit" ("Cleveland Missionary Convention," p. 209).

"My brethren, we have unlearned the Holy Spirit". These words are true. He who was the inspirer of the first missionaries; who again and again has awakened the Church from her slumber and pointed out the duty still not done; who is today giving proofs of His power to direct and to obtain results—this Holy Spirit we have ignored, if not forgotten. We here at home have not realized, as have the missionaries, that the life that was "born from above" must also be directed from above; that the Church with a supernatural beginning must have a supernatural leadership; that as Christ was necessary, by His atonement, to set men's feet in the way of life, so the Holy Spirit, by knowing the will of God, is necessary to keep men singing and triumphing in that way. From many a mission field, yielding bounteous harvests, the Holy Spirit is calling to us here at home to yield to Him the right of way, promising to convict men of sin, of righteousness, of judgment, and to take of the things of Christ and show them unto us and unto many.

III. PRAYER AND MISSIONS

Prayer preceded Pentecost. Prayer preceded God's raising up needed workers. Prayer preceded the sending out of the first missionaries. The reason given for appointing deacons was that the Apostles might give themselves unto prayer. Every man or woman who has been mighty on the mission field has first been mighty on his knees before God. In many "a going apart," in scores of "all night" seasons, again

and again, in many a Gethsemane, he has fellowship with, and catches the Spirit of, the Master. The spirit of the true missionary is that of Neesima, of Japan, when he said: "We must advance on our knees."

The nine children of Rev. and Mrs. John Scudder, of India, have all given their lives to missionary service in that land—seven sons and two daughters. This one family has given a total of five hundred and thirty years of continuous missionary service for India. The only explanation is that given by Mr. Scudder: "The children were literally prayed into the kingdom by their mother." She was accustomed to spend the birthday of each child in all-day prayer for him.

There is Eliza Agnew, forty-three years a missionary in Oodooville, Ceylon. During all that time she never once returned to England, never once took a vacation. "I have no time," she said. She is called "the mother of a thousand daughters," having taught the daughters and grand-daughters of her first pupils. When she died it was found of the thousand girls who had gone entirely through the school, not one returned to her home a heathen. Like her Saviour, she could say: "Of all those whom thou hast given me, I have lost none." And out of that one school alone, while under Miss Agnew's care, over six hundred girls went to carry the Gospel light to the zenana homes of India. The secret? She spent literally hours every day praying for the girls by name! "I know My sheep by name. They hear My voice and follow Me."

In Japan, from April, 1900, to May, 1902, there was continuous, united prayer by Christians throughout the kingdom. In May, 1902, the revival broke out, and during the year to the Church of forty thousand native Christians there were added twenty-seven thousand converts in answer to that prayer. In answer to prayer by the China Inland Mission, Dr. Schofield, after winning seventy-five hundred dollars in

prizes for scholarships in English colleges, gave himself to medical work in China. He labored only three years before he was "called up higher;" but during that time his wife tells us she often heard him praying in his study that God would thrust out of the English universities young men to work in China. His early death was lamented and not understood. Christ died at thirty-three, after only three years of toil and prayer. One year after Dr. Schofield's death the "Cambridge seven" went forth. Before they went to China they made a tour of English and Scotch colleges, and stirred the student life of all Great Britain for God and missions. Today one is bishop of West China, one is assistant superintendent of the China Inland Mission, one a pioneer missionary to Tibet, and all the others are useful workers.

Dr. Gordon's Church, of Boston, was giving five thousand dollars annually to missions. One day Dr. Gordon said in the pulpit: "It is not enough; let us still use all our plans and agencies that have been successful in the past. But in addition, in the Sunday School, in the Young People's Society of Christian Endeavor, in missionary organizations, at the family altar, in secret, in the public service, let us pray that God will enable us to do more generously for this great cause." Result: the next year they gave over ten thousand dollars to missions, the Christian Endeavor alone giving sixteen hundred dollars!

Do we stop often to think that one of the mightiest missionary organizations of our day has been prayed into being? Listen to the story:

J. Hudson Taylor, founder of the China Inland Mission, was a child given in answer to a father's prayer for a son to be given him who might evangelize China's millions. This son tells us that when a young man, "God said to me, 'My child, I am going to evangelize Inland China, and if you would like to walk with Me, I will do it through you.'" While still in England he was led to believe in the limitless possibilities

of prayer. He tells us he said to himself: "When I get to China my only claim will be on God. * * * How important, therefore, to learn before leaving England to move man through God by prayer alone" ("China Inland Mission," p. 66). The decision to open the mission is made. For months Hudson Taylor has been bearing the burden of unevangelized China. But the far greater burden is that he can not trust and pray for God to raise up the workers for China and support them. It seems his life will go out under the fearful strain. He goes to Brighton by the sea for relief. There on the beach, on a bright Sunday morning in June, we see him fully trusting God, and the burden lifts. Then it was that on the margin of his Bible he made a little record, which ought to be forever memorable in the annals of missions: "Prayed for twenty-four willing, skillful laborers at Brighton, June 25, 1865. The conflict was all ended. Peace and gladness filled my soul" ("China Inland Mission," p. 224). This number and more sailed to China.

In the autumn of 1881, at Wu Chang, the China Inland missionaries gathered to meet Hudson Taylor. Funds were low. Five years had passed since the Chefu Convention, which opened every province to the missionary, and every province had been entered by this heroic band. They said: "God has opened the doors to once-sealed lands; why are laborers so few?" The answer came: "You have been definite in prayer for doors to open; why not be definite in prayer for workers to enter them?" Conscious of failure, this little company sits down, each one with pencil and paper. They go over the eleven provinces of Inland China, asking what God's work must have. Twenty-eight women and forty-two men, just seventy in all! There they are, a little band, poor, uninfluential, hardly known outside of England, though known, we believe, to God and all His angels on high. Whole working force after fifteen years' work now less than a hun-

dred. How could they ask for seventy? But here was the need. God had taught them, they fully believed, to pray as they ought. They dared not ask for less and still believe in God, the Father Almighty. They prayed for seventy, also "for large re-enforcements for all the evangelical societies." But they could not rightly care for so many in one season, so they asked that they be sent during 1882, 1883, 1884. They were later led to pray that God would lead some of His wealthy stewards to make room for a large blessing for himself and family by giving liberally of his substance for this special object. One said: "Would it not be delightful if three years hence all now here could gather and give thanks when the last of the seventy shall have reached China?" Clearly that could not be. "Why not have the thanksgiving tonight in which we may all unite?" one said; and it was so, they rejoicing over what they had taken of God by faith. Before the close of the time seventy-six workers were on the field, and in February, 1882, the Berger family, of England, gave three thousand pounds—fifteen thousand dollars. Five thousand dollars for father, five thousand for mother, one thousand for Mary, one thousand for Rosie, one thousand for Bertie, one thousand for Amy, one thousand for Henry. "Exceeding abundantly above all that ye ask or think."

Again, in November, 1887, Mr. Taylor and others met at Nanking to consider the need. They were led to ask for one hundred missionaries and ten thousand pounds additional during 1888. Further led to ask that the money might come in large sums, that their clerical force might not be taxed in acknowledging it! Results, one hundred new missionaries came during 1888, and not $50,000, but $55,000 additional in eleven separate gifts, the smallest being $2,500, and the largest $12,500. This mission stands there today as an example of work begun in prayer, relying on prayer entirely for men and means. We may say what we please about visionary

schemes, but here are visible fruits. Think of this story! Not back in apostolic times, but in this busy, crowding, materialistic, twentieth century!

Prayer is the mightiest power in our hands today. Is it not a great sin that we do not use this talent of all talents? What blessings we are withholding from ourselves, the Church, and missions by not praying! If, like Pastor Gossner, we could learn to "ring the prayer bell rather than the beggar's bell," we might have his success—one hundred missionaries put into the field who gathered thirty thousand converts before his death at sixty-three—and be worthy of his epitaph; "He prayed mission stations into being and missionaries into faith; he prayed to open the hearts of the rich, and gold from the most distant lands." But prayer is a costly exercise, and this possibly is why so few people dare pray really in earnest. If you pray earnestly a year for China, you will feel you ought to go. If your Church prays earnestly a year for China, she will double her missionary offering. If at the family altar a father and mother plead earnestly for India or Africa, God will ask a son or daughter of them for far-away service. If we pledge the price we can claim the power. * * * The picture of my boyhood was that of Atlas holding the world on his shoulders; but the picture for boy and girl, for man and woman, for minister and missionary today, is Christ bearing the world upon His heart. The world with Atlas' shoulder under it we know is a myth, but the world with Christ's heart under it is the mightiest reality of the ages.

CHAPTER IX

EDDYISM, COMMONLY CALLED "CHRISTIAN SCIENCE"

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One of the keenest observers of America has made the remark that "the reason so many new isms are constantly springing up is because the old Gospel is so hard to live." People are looking for a comfortable life here, and an easy way to heaven. They are scanning earth and sky for a royal road. The fight with sin which the Gospel demands is a fierce and bitter fight; and many men and women are anxiously searching for a way of escape, desiring to be "carried to the skies on flowery beds of ease."

This desire lies at the basis of Eddyism. Its fundamental principle is that sin and sickness have no real existence. They may be banished by a process of thought. There is no matter; mind is everything. And, in proportion to the progress of the individual in this creed, all disagreeable and unpleasant things vanish.

Mrs. Eddy's basic propositions are four in number, and are thus expressed in her own words: "First, God is all in all. Second, God is good, good is mind. Third, Spirit, being all, nothing is matter. Fourth, Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, death, deny good, omnipotent God, Life" (p. 113, "Science and Health").* Unconscious of the absurdity of the thing, she placidly tells us that since these statements may be read back-

*NOTE: All quotations from "Science and Health" in this article are from the Edition of 1903.

ward as well as forward, this is a proof that they are true! "The Divine metaphysics . . . . . proves the rule by inversion." So far as their value goes, these four propositions might just as well be read perpendicularly, or obliquely. And by the same method of argument, it would be easy to prove that angels, archangels, cherubim and seraphim, are butterflies, lizards, guinea pigs and horses.

It is not necessary in this article to review Mrs. Eddy's life or discuss her personality. It is interesting as the study of an eccentric character, but the personal aspect of this subject is a minor aspect.

In seeking for the exact teachings of this ism, we naturally turn to the fountain and source of it all, the text-book, "Science and Health." This book is to Eddyism all that Blackstone is to the lawyer, or the pharmacopoeia to the physician—and a good deal more,—for never did a body of people accept the utterances and decrees of a superior more slavishly than do the disciples of this cult accept those of its founder.

It is out of the question, of course, to consider *all* the teachings or positions of "Science and Health", and other writings of Mrs. Eddy. That would require more space than "THE FUNDAMENTALS" can give to the subject. To examine only a few of its underlying principles will be sufficient. If these claims can be shown to be contrary to the Word of God and to the experience and common sense of mankind, the whole thing must be rejected as unworthy of confidence. Not only this, but it should be opposed and aggressively combatted as a pestiferous error.

Now, "Science and Health, with Key to the Scriptures" treats of such subjects as Prayer, Marriage, Atonement and Eucharist, Animal Magnetism, Science, Theology, Medicine, Physiology, Creation, and Spiritualism. And these chapters are as utterly destitute of logical arrangement, or natural se-

quence, as if they had been shaken up in a bag and drawn out by a blind man.

Rather than offend the logical sense of the reader, I shall offend the book itself, and selecting a few of these topics consider them in their proper order.

"GOD"

What does Mrs. Eddy teach concerning God? Well, for one thing, that God is not a person. He is "Principle"; and of the same impersonal character as the "principle of mathematics." That is her own analogy—"the principle of mathematics." This statement is iterated and re-iterated with intense positiveness. God, moreover, is the only Principle.

Mrs. Eddy denies that she is a pantheist. This at first is most astounding; but when we turn to her definition of pantheism we understand her denial. Pantheism, she tells us, is "a belief in the intelligence of matter" (p. 129, "Science and Health"). Since waters began to run, the world never heard so wonderful a definition of pantheism. Even Spinoza himself was not a pantheist according to this interpretation of the word. But inasmuch as in Eddyism "there is no matter", and "mind is everything", and "there is no mind but God", sensible people can reach only one conclusion. We have here out and out pantheism.

The author tells us, "There is but one I or Us." "But one I or Us"! Mrs. Eddy declares that Christian Science completely cleansed her mind of all such trivial things as grammar. It certainly looks so. Again, we are told that "God is the only Ego."

Perhaps the adherents of this cult believe its founder when she denies that she is a pantheist, but nobody else believes her. The God of Eddyism is hopelessly entangled in the meshes of His own creation. He is imprisoned as the sap is imprisoned in the tree.

"PRAYER"

Consequently, the teachings of "Science and Health" preclude all need and all possibility of prayer. If God is only "Principle", one might as well pray to "the principle of mathematics", or to chemical affinity, or to the Constitution of the United States.

There is an entire chapter devoted to "Prayer". But it is not Christian prayer at all. Mrs. Eddy's prayer is virtually a soliloquy, or an attempt at auto-suggestion. And this kind of prayer, we are told, "will be answered, inasmuch as *we shall put our desires into practice.*"

It may be worth while to note a few choice morsels from this chapter. "Desire is prayer," and then by way of a fling at the Christians of the world, we are informed that "the habit of pleading with Divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed." Is that a fact, or a falsehood? *Do* Christian men and women believe as they approach their heavenly Father that He is "humanly circumscribed"? Does such a thought ever occur to any of us who have lived in any true sense a life of prayer?

Later we come upon the statement, that prayer, as understood by the Christian people of the last 1900 years, *"implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offence."* I ask, again, is that a *fact* or a *falsehood?* The author either knew that statement to be false, or she did not. If she knew, then she meant to vilify the godly men and women who for all these generations have lifted up holy hands of prayer in the name of Christ their Lord. If she did not know, then it is evident that her chapter on prayer is a tissue of misrepresentations woven out of ignorance, and has as little value as—the remainder of the book.

There is no room within the confines of Eddyism for the

prayer, "God be merciful to me a sinner"—a prayer which, our Lord Himself tells us, sent the publican down from the temple forgiven and justified. There is no place for it because we are distinctly told that "principle does not pardon."

She is against "audible prayer", as she calls it. And having endlessly revised and expurgated, without sense and without conscience, her so-called Divine Revelation, she insists that we, who are not her disciples, worship a "corporeal Jehovah."

She found it impossible to keep her hands off even the Lord's Prayer. Every Sabbath in every one of her congregations her version of the Lord's Prayer is read aloud, sentence by sentence alternately, with that version which we owe to Jesus Christ. The audience, led by one of the readers, recites the Christian version; and the other reader recites Mrs. Eddy's lingo, in which she addresses God as "Our Father-Mother God, all harmonious" (p. 16, "Science and Health"). As another has said, the alternating sentences produce a well-marked, almost physical nausea, as if one had suddenly been plunged into foul air. "The difficulty is to sit still; to resist the longing to get away, out into the street—anywhere to cleanse the mind of these sacrilegious puerilities." I can corroborate this from experience.

As Eddyism is distinctly un-Christian in its views of God, so is it un-Christian in its views of prayer.

"SIN AND ATONEMENT"

Then there is the great fact of sin. Concerning this subject, too, Mrs. Eddy's teaching is pantheistic. It mistakes the whole purpose of Christ's coming into the world. "The Son of Man is come to seek and to save that which was lost." "What shall it profit a man if he gain the whole world, and lose his own soul?" "Thou shalt call His name Jesus, for He shall save His people from their sins." We very well

know that the greatest impediment to man's progress is not sickness, but sin.

And yet in the text-book of Eddyism we are told that "The only reality of sin is the awful fact that it seems real to human belief, until God strips off its disguise." Sin is an illusion, we are informed. And so this scheme seeks to save the sinner by convincing him that he is *not* a sinner —*unless he believes himself to be!* Which is another earmark of pantheism. Pantheism necessarily excludes the possibility of sin. And this modern high-priestess of 60,000 American people does the same. If our reason be God's reason, our intelligence God's intelligence, our activity God's activity, of course we cannot sin. If God is Mind, and man is *"the full expression of Mind"* (as "Science and Health" says), there is nothing in us which is not God. God is God in the Apostle John or in the Emperor Nero, in Phillips Brooks or John Wilkes Booth. "God is all in all. God is good. Therefore all is good." Therefore nothing is evil!

Now, this is not merely untrue, but it is pernicious in the highest degree. This is exactly the kind of doctrine which ill-balanced people—morally ill-balanced, I mean—will be only too pleased to welcome. For one person who seriously persuades himself that his headache is not a real headache, you may find twenty only too happy to persuade themselves *that their sins are not real sins.* I have but one name for teaching which denies sin and declares vice to be an illusion: it is neither more nor less than moral poison. Let us face facts. We all should like to know that sin is only a bad dream, as was taught by Brahmanism, and which we shall find to have been a dream when we awake. Men would give almost anything to be delivered from the sense of sin as a dread reality, for it makes them uncomfortable; it interferes with their peace of mind. To be delivered from the acute discomfort of shame, remorse, self-contempt, were surely more desirable

for all men of lofty character than to be cured of any gnawing ulcer that eats into the flesh. And to be so delivered in the name of religion—to be told that since all is God, nothing can be evil—offers a tremendous bribe—a tremendous, but most unholy bribe. To accept this doctrine is to head straight for *moral disaster.* The higher evolution of our race consists in *man's growing sensitiveness to the distinction between good and evil,* and anything calculated to *dull* that sensitiveness, to wipe out that distinction, is high *treason against humanity.* To pretend to solve this problem of evil by denying its existence, to teach that "there is no will that is not God's will," so that whatever the individual does is God's doing, is far worse than folly, or one of the aberrations of an eccentric cult; it is a *crime against the moral universe.*

As to *the Atonement,* or the relation of Christ to the fact of sin, Eddyism favors us with the amazing statement that *"The Atonement is the exemplification of man's unity with God"!* The idea of Christ giving His life as *"a ransom for many",* of being *"made sin for us",* though He "knew no sin," is entirely foreign to Mrs. Eddy's scheme. There is *no sin to be atoned for,* and *no need for a ransom to be paid.*

Then, as if it were not enough to deny the reality of sin and the atonement, Eddyism indulges in what to the Christian is blasphemy. For example, "The true Logos is demonstrably Christian Science" (p. 134, "Science and Health"). If that be so, then we might read the first verse of the Gospel according to John in this way: "In the beginning was Christian Science, and Christian Science was with God, and Christian Science was God. All things were made by Christian Science, and without Christian Science was not anything made that was made." We are also told that *the Comforter, the Holy Spirit, is Christian Science!* And *Mrs. Eddy herself* is also the *Word,* and the *Comforter,* and the *Second Advent,* and the *Woman in the Sun,* and the *Last Day.*

A comical side of this presents itself to us in the claim that the prophet Elijah was Christian Science; so were the river *Euphrates,* and the river *Hiddekel,* and the *New Jerusalem!* (See Glossary.)

"THE LORD'S SUPPER"

As related to this whole subject of sin and atonement treated in this sacrilegious manner, we should consider for a moment her parody of the Lord's supper. She tells us that the passover which Jesus ate with His disciples the night before His death "was a mournful occasion, a sad supper"; and that it "closed forever Jesus' ritualism, or concessions to matter." What a contrast between our Lord's last supper and His last spiritual breakfast with His disciples in the bright morning hours, at the joyful meeting on the shore of the Galilean Sea! "This spiritual meeting with our Lord in the dawn of a new light, is the morning meal which Christian Scientists commemorate" (pp. 32-35, "Science and Health").

"Thus does Eddyism heap its insults upon the sacrament itself—the very heart and citadel of Christian worship. Jesus says, 'This do in remembrance of Me.' And Mrs. Eddy and her easy victims immediately set about doing something else. They must not even think of blood or pain or death, for these all are illusions of mortal mind. They will have nothing to do with the Lord's supper, because it is 'a mournful occasion.' And they must always be comfortable, able to forget sin and its consequences! 'The less said of them, the better.' That is her desperate advice. 'I lay down My life for the sheep,' said Jesus Christ, the Son of God. It was a mistake to dwell upon that. The agony in the Garden, the scourging, the torture of the crucifixion, all were errors of sinful sense!"

So it is better, Eddyism thinks, to forget this "sad supper, taken at the close of day . . . with shadows falling around" (p. 32, "Science and Health"), and have a "last spir-

itual breakfast . . . in the bright morning hours" (p. 34, "Science and Health"). No cross, no passion, and a resurrection, not from the dead, but from sleep, or a swoon!

The so-called "Communion Service" used to be held once a year; but in 1908 it was abolished from the Mother Church in Boston, because the crowd was inconvenient. That was the reason assigned, but in her order Mrs. Eddy decreed: "There shall be no more communion season in the Mother Church that has blossomed into spiritual beauty, communion universal and Divine." Thus this "dead rite," as she called it, was done away with.

"RESURRECTION"

It is important to note what Mrs. Eddy has to say about the resurrection of Jesus Christ. "The lonely precincts of the tomb gave Jesus a refuge from His foes", where "He met and mastered, on the basis of Christian Science, all the claims of medicine, surgery and hygiene" (p. 44, "Science and Health"). "But it was not a supernatural act" (p. 34, "Science and Health"). "His disciples believed Jesus dead while He was hidden in the sepulchre; whereas He was alive, demonstrating within the narrow tomb the power of Spirit to over-rule mortal, material sense" (p. 34, "Science and Health"). When "Jesus' students . . . saw Him after His crucifixion," they "learned that He had not died" (p. 46, "Science and Health"). Mrs. Eddy speaks of His condition "after what seemed to be death," and she quotes Paul in this fashion, "we were reconciled to God by the (seeming) death of His Son" (p. 46, "Science and Health").

Now the public does not know all this, or any small part of it, indeed. No follower of Mrs. Eddy, so far as I have discovered, ever mentions these wholesale and outrageous denials of New Testament truth. They never refer to these things either on the platform or in their newspaper corre-

spondence. Hence, until one goes to "Science and Health", to read and find out for himself, he is very apt to be deceived by the brazen pretensions of Mrs. Eddy to a place among Christian teachers.

"HEALING"

Next we are to consider the *matter of healing.* It is the custom of Mother Eddy's followers to point to the wonderful cures that have been effected by themselves and their co-religionists. The aim of the healer is to *persuade the patient that he is not sick, that he has no disease.* If the case is a cancer he is told that the inflammation in the flesh is caused by mortal mind; the seat of the trouble is in the thought, the belief.

A man drinks poison and dies; but it is not the poison that kills him; vicious belief, or mortal mind, sends him to his long home. If he only had been able to convince himself that the poison was pure, clear spring water, it would have done him no injury.*

The infant when he utters the first wail has an "inherited" belief in pain! The horse when left standing without his blanket on a bitter winter day takes cold because there is a sort of universal horse conviction that this will happen.† And this is called "science"! Of course, it is as unscientific as anything ever foisted upon the attention of the world—a mere jumble of unlearned assumptions without a scintilla of proof. It is the philosophy of idealism gone mad.

*"If a dose of poison is swallowed through mistake, and the patient dies, even though physician and patient are expecting favorable results, does human belief, you ask, cause this death? Even so; and as directly as if the poison had been intentionally taken" (p. 177, "Science and Health").

†"You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have" (p. 179, "Science and Health").

This does not mean that the followers of Mrs. Eddy do not effect cures. They do. But just as astonishing cures, and a great many more of them, are effected by Catholic shrines all over the world—at Lourdes, for example—and by relics such as those of St. Anne in New York City. Francis Schlatter, in Denver a few years ago, and Alexander Dowie, in Chicago, probably far surpassed in this respect any single follower of Mrs. Eddy who ever coped with the ills that flesh is heir to—not even excepting the founder of the sect herself. And yet none of these other healers ever thought of denying the facts of the material world.

The claims of Eddyism to cure organic diseases break down under the most elementary rules of criticism. That it does cure "functional" diseases, all will admit, for it is simply a matter of suggestion. It never has cured, and never will cure, any diseases, except those which have been cured again and again by "mental therapeutics." And from the works of healing in the temples of Aesculapius down to the present time, mankind has used, for better or worse, mental therapeutics.

We often wonder why Mrs. Eddy and her followers are so sure that God is a physician, but are unwilling to trust Him as a surgeon. She is ready to turn over into His hands every case of stomach trouble or liver complaint; but for a broken leg or a dislocated shoulder, she wants a surgeon!

I make bold to repeat that Eddyism has not one iota of evidence to support its theory of healing; "no evidence," as another has said, "but would be thrown out of the lowest police court." Its cures differ neither in character nor in numbers from those effected by others, as remarked above. And all may be accounted for by the well-known fact of the influence of mind over mind, and of mind over body.

Professor Carpenter, the English physiologist, speaking

of what is known as "expectant attention," says: "There is scarcely a malady in which amendment has not been produced by practices which can have had no other effect than to direct the attention of the sufferer to the parts, and to keep alive his confident expectation of a cure." But, as everybody knows, this method of operation will not cure diseased tissues, set broken bones, or heal structural derangement.

Neither will it cure a toothache permanently, as the followers of Mrs. Eddy themselves prove by their patronage of the dentist. When one discovers, as I have more than once, a devout follower of Mrs. Eddy resting uneasily in a dentist's chair, he naturally asks himself if the nerves in the teeth are the *only* nerves that can cause pain?

Some years ago Mrs. Eddy herself had a tooth removed under local anaesthesia. It caused her theories to be held up to ridicule in a good many quarters. In her reply she gave out this ingenious explanation: that the dentist's belief in the means he employed was a mental force which combined with her own—exerted in a different direction—and produced a painless operation as a *logical, mathematical* "RESULTANT OF FORCES" (Brooklyn Eagle Library, 1901).

Eddyism, therefore, denies evident facts, and claims for facts what universal experience proves to be false. Its advocates themselves give the lie to their creed every day of their lives by treating their bodies as if they were real. They eat and drink, and with the change of seasons they change the weight of their apparel. Mrs. Eddy declares that *"Man has a sensationless body"* (p. 280, "Science and Health"). But yet *"one should not tarry in the storm if the body is freezing"* (p. 329, "Science and Health"). Why not? If the body is "sensationless," it will not be affected in the least by the degrees of Fahrenheit, either up or down. Anyway, Mrs. Eddy insists that there is neither heat nor cold. "Heat and cold are products of mind."

ITS CRITICS

Of course, every one who denounces "Science and Health" is immediately reminded by the erudite members of this cult that he *does not understand* the book; and that he will forever be incapable of understanding its profundities until he becomes a disciple. His mental capacity will have to be enlarged before he can appreciate the fine distinctions to be found in the learned writings of this lady. It is amusing. A man, like General Horatio C. King, for example, may be college bred; may have spent years in the practice of the legal profession, and other years as a newspaper editor, and still others as an author; he may have traveled extensively, and been a student of the Bible all his life; but if he criticises "Science and Health", it is because he cannot understand its philosophy. A man may be acquainted with the entire history of thought from Thales to Hegel, he may be able to read Kant's "Critique" with some degree of pleasure; he may have spent years in the company of Spinoza, Descartes, Locke, Leibnitz, and other thinkers, but he is out of court as a critic unless he acknowledges the vast superiority of Mrs. Eddy. But if one is willing to make this acknowledgement—even though he be ignorant as night of all things else—he is at once entitled to a place among the wise men!

NUMBERS

The pity of it all is that the jargon of "Science and Health", and its kindred publications, is accepted as Gospel by over 60,000 people in this enlightened land of ours.

It is well known that Eddyism claims anywhere from one to three millions in America. The official figures as given by Dr. Carroll in the last religious census are *85,717*. But many of these even "are counted as members of the Mother Church in Boston, and also members of the branch churches throughout the world!" Dr. Carroll's estimate is that there are at

least 20,000 duplications—which would leave a grand total for the last census of about 65,000 members. The official board has now for several years declined to give any reports to the public, which may mean that the crest of the wave was reached some time ago, and the movement has begun to recede.

But even though the numbers were as great as claimed, this would prove nothing as to the truth of Mrs. Eddy's teachings. In India there are millions who worship the Ganges, and other millions who worship cows—and the Hindu mind is second to none in the world in its metaphysical aptitudes. It is sad to think that a single man or woman should be misled by Joe Smith, Alexander Dowie, or Mary Baker Eddy.

DISHONESTIES

But these false claims are not the only dishonesties perpetrated by Eddyism. The pages of "Science and Health" teem with them.

The press agents of Mrs. Eddy will tell you that "unless preaching is accompanied by signs of healing the sick, one has no proof that he is presenting the Gospel as the Master said it should be."* But it is a dangerous thing to prove too much. If healing the sick is a necessary adjunct to presenting the Gospel, so is the power to "speak with tongues," "take up serpents", "drink any deadly thing", "cleanse the lepers", and "raise the dead." It looks, therefore, as if, according to their own argument, all the lecturers and press agents and publishers and "readers" of Eddyism should immediately retire and cease their propaganda.

How many dead have they raised in any community, from Boston down to the smallest town in which they have established themselves? One has a feeling that it would not be

* Lloyd B. Coate.

difficult to give the figures. How many lepers have they cleansed? There are plenty of opportunities in the world to try their hand at this. Let some of them repair to Molokai, for example, and get to work. Or does Eddyism enable any of its most ardent devotees to handle serpents that have poison in their fangs? Or to drink carbolic acid, just by way of proof? Or to speak with foreign tongues, without a course of study? How many languages did Mrs. Eddy speak? It looks as if she could not speak one with any very great degree of accuracy.

But then she told the world that her Divine revelations had purged her mind of all such trifles as Latin and Greek and Hebrew. She certainly should not have been so reckless with her "new tongues," since, according to her own teaching, Jesus meant all His disciples to possess and use them.

Take another example of dishonest treatment of the Word of God. In "Science and Health" (p. 75), after quoting the words of our Lord to His disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep," Mrs. Eddy declares that "He restored Lazarus by the understanding that he had never died," and this in spite of the fact that in the third verse below that in which Christ uses the figure of sleep—discovering that the disciples did not understand—He "said unto them *plainly,* Lazarus is dead."

Again, "the injunction, 'Believe . . . and thou shalt be saved!' demands self-reliant trustworthiness." Every student of the Bible knows that these are the words of Paul to the Philippian jailer, and that he says, "Believe on the Lord Jesus Christ, and thou shalt be saved." The Apostle is enjoining the very opposite of "self-reliant trustworthiness." He is showing to the trembling jailer that Jesus is the One upon whom he must rely!

No doubt many of her disciples who were formerly members of the evangelical churches think they still have the same Saviour as of old. But it was her boast that she had "taken

away their Lord." In a letter to Judge Septimius J. Hanna, the founder of Eddyism says: "I have marveled at the press and pulpit's patience with me, when I have taken away their Lord."

Suppose a minister of the Gospel were to declare that "the true Christ is Calvinism", or that "Arminianism is the Holy Spirit", or that "Lutheranism lights the fires of the Holy Ghost", how long would it take the public to discover that such a man was unworthy of a place among Christian teachers? Yet this woman has gone on perpetrating blasphemies of this sort year after year. And when she and her followers are criticised and their statements denounced, some people are horrified and talk about persecution.

ABSURDITIES

In conclusion, let us notice two or three specimen absurdities from the pages of "Science and Health", in addition to those already mentioned. They are taken somewhat at random.

"Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result. . . . The trip hammer is not increased by exercise. But why not, since muscles are as material as wood or iron?" (pp. 198 and 199, "Science and Health").

"Destructive electricity is not the offspring of an Infinite Good." Which implies a radical difference between harmful and harmless electricity. When it attends strictly to business and follows the wires, it is a moral agent; but when it breaks away, burns out a fuse, or sets a house afire, it becomes immoral!

"The Christian Scientist takes the best care of his body when he leaves it most out of his thoughts." Therefore, the Spanish beggars and the Italian lazaroni would make ideal members of Mrs. Eddy's organization.

"The less mind there is manifested in matter, the better. When the unthinking lobster loses his claw, it grows again. If the science of life were understood . . . the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, but with a genuine one" (p. 489, "Science and Health"). It did not seem to occur to the author that while the lobster's claw grows again, *the lamb's tail* does not. But this is accounted for, no doubt, by the proposition that "the less mind there is manifested in matter, the better." The lobster gets his claw again because he has so little mind; the lamb does not get his tail, and the man does not get his leg, because each one of them has too much mind. The only hope for the one-legged man, then, is to become either a lunatic or a lobster!

And yet there are people who are willing to apply to this farrago of irreligion and nonsense two of the most significant words in the English language, "Christian" and "Science."

It is comforting, however, to know that it will come to an end by and by, and will be numbered with many other strange and indefensible infatuations that have "gone glimmering through the dream of things that were."

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In conclusion, we would emphasize once more the *great importance* of writing plainly and briefly, and always giving *full address*—street (or rural route) number, post office, state, and (if outside of the United States) country.

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The Fundamentals

A Testimony to the Truth

"To the Law and to the Testimony"
Isaiah 8:20

Volume X

Compliments of
Two Christian Laymen

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FOREWORD

The tenth volume of "THE FUNDAMENTALS" goes free to all English-speaking Protestant religious workers who requested it by signing the card which we inclosed in the ninth volume and mailing it to our business office, "Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois." It will be sent free to other Christian workers who request it. (See Publishers' Notice, page 128.)

We send it out with special thanksgiving to God, because He has so wonderfully blessed the previous volumes. Since the ninth volume reached our readers, hundreds of letters have come to us from them, telling us of their gratitude and appreciation, thanking the generous Two Christian Laymen, and reporting specific cases of blessing received. Thus we know that by the gracious influence of the Holy Spirit "THE FUNDAMENTALS" have been used to the conversion of sinners, to the strengthening of wavering believers, and to the full surrender and consecration to His service of earnest Christian men and women. To God be all the praise. May He bless the tenth volume as He did its predecessors, and use it to His glory and to the advancement of His cause.

Our Circle of Prayer has grown again since we sent out the ninth volume. We do not publish special literature for the thousands who have joined it, but we simply ask them to pray in faith, (1) for the Two Christian Laymen, whose consecration and liberality make possible the publication and free distribution of "THE FUNDAMENTALS" and who are more than three score years and ten, that the Lord keep them and prosper all the work at home and abroad which they support; (2) for all who are connected with the great work of "THE FUNDAMENTALS," including the writer of these lines who has been seriously ill since the beginning of November and is writing these lines while being under treatment in a sanatorium.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

(Signed) The Executive Secretary "THE FUNDAMENTALS."

Address all editorial correspondence to "Box 8, Monrovia, California, U. S. A."

(See Publishers' Notice, Page 128.)

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THE FUNDAMENTALS

VOLUME X

CHAPTER I

WHY SAVE THE LORD'S DAY?

BY REV. DANIEL HOFFMAN MARTIN, D. D.,
GLENS FALLS, NEW YORK

The only command in the Decalogue which begins with the word "Remember" is the fourth: "Remember the Sabbath day to keep it holy," as if the Divine writer realized there would be more danger of forgetting this than any of the others, and of yielding to the subtle temptations of caprice and convenience as an excuse for violating it. "Remember" stands like a solitary sentinel in front of this solemn command, yet it has been chafed under, from the ancient Jew who was stoned for gathering sticks on the Sabbath, down to the Sunday saloon-keeper who, in commercializing his fellow-man's weakness, breaks three laws, that of the Sabbath, the State, and brotherly love.

Jesus declared the Sabbath was made for man, that is, for *mankind.* It is to be kept holy, that is *wholesomely,* so that our threefold nature, body, mind and soul, may benefit. No law more wise and merciful ever came from the loving heart of God; a law as all-embracing in its design as sunlight, meeting the needs of king and peasant, master and servant, parent and child. Whence came the wisdom condensed in this fourth commandment? Not from the Greeks, called the wisest of nations, for these words were written a thou-

sand years before Socrates was born. Not from the Romans, masters of jurisprudence, for these words antedate the founding of Rome, by seven hundred and fifty years. They come from our Heavenly Father and they embody the great septenary law which runs through nature; therefore it is of equal application to every nation on earth. The Sabbath is the savings bank of human existence. It conserves man's physical, mental, spiritual and eternal welfare.

WHY THE FIRST DAY INSTEAD OF THE SEVENTH?

If you ask why the Jewish Saturday once observed as Lord's Day was changed to the First Day, the answer is that Jesus proclaimed Himself Lord also of the Sabbath day, therefore greater than the statute law of Moses. Jesus is the incarnate Legislator of the world. As Lord of the Sabbath, Jesus had the right to interpret and ennoble the day, so that it might be the greatest institution for the culture of the threefold man. The Scribes and Pharisees had misconceived the genius of the Sabbath law. They missed its underlying principle, encumbered it with intricate and inflexible rules, assuming themselves to be the judges of every act. "The letter killeth, the spirit giveth life." Jesus rescued the Sabbath from its burial under a mass of ceremonialism, and revealed its true spirit and meaning. "Jesus did for the Sabbath what a skipper does for his ship, when she comes laboring into port, unable to make headway, because her hulk is covered with barnacles. He puts her into drydock, and scrapes off the barnacles. He does not scuttle the ship. So our Lord does not repeal nor annul the Sabbath law when He strips it of the intolerable burdens which the ceremonialists had heaped upon it." In order to emphasize His new idea of the old Sabbath the disciples chose a new day as Lord's Day.

The disciples also desired to commemorate the greatest of all events since the world's creation, namely, the resurrection of our Lord, for it was on the first day of the week that

Jesus made His first five appearances. It was also on the first day of the week that the Holy Spirit was given, therefore Pentecost was commemorated on that day. (Acts 2.) It was on this day also that the great tidings of salvation were first preached to the multitudes. (Acts 2.) The first day became the day in which all the early Christians assembled for worship, and for communion. (Acts 20:7 and 1 Cor. 11:23.) It was the day also in which the prophecy of Revelation was granted to St. John on Patmos. (Rev. 1:10.) All the church fathers kept the Lord's Day instead of the Jewish Sabbath, and thus the Christian Sabbath became the weekly holy day of the Christian dispensation, and is the only Sabbath day mentioned as a sacred rest day after the resurrection.

HAVE WE OUTGROWN THE SABBATH DAY?

Is this king of days, created by our Father, sanctified by our Saviour, preserved by the Church, worth saving? Some would have us think we have outgrown it, that it belongs to another time, governed by different conditions. A moment's thought will show that it is impossible to outgrow a law of nature, such as this septenary law is proved to be. And here are a few of the reasons:

THE BODY NEEDS IT

First, man has a body. Experience proves that the normal level of bodily energy cannot be maintained without the regular observance of a stated day of rest. We are like seven-day clocks that run down and have to be rewound. We are like musical instruments that play well for a time and get out of tune. We are storage batteries that leak their vital currents, and must be recharged. There was never an age when humanity needed this weekly rest-day more than now. Think of the fierce competition of modern business, and the relentless law of the survival of the strongest! Think of the

feverish hurry and hustle of our American people! Ian Maclaren wrote thus about us: "I am now in New York, where everybody seems to be in a hurry. I asked a policeman what the excitement was all about. He thought I was joking. No one walks to business who can ride in a street car; none rides in a street car who can ride in a steam car, and he regrets there is no pneumatic tube by which he might be shot to his office or shop. When there, he does not write letters if he can telegraph, or telegraph if he can telephone, and regrets there is no occupation for his feet while waiting at the phone." There is magnetism in our oxygen which stimulates our blood and explains our American push and rush.

The difficulty, with our splendid American activity and achievement, is to arrest the momentum. Men rush so hard through the week that the Day of Rest finds them in the rushing mood. It is hard to stop. They want to do something or go somewhere, or keep up the pace by some dissipating use of the Lord's Day. Hence the Sunday excursions which generally make an incursion into the week's wages, and leave the working man more tired on that night than any other of the week. And there are Sunday amusements and dinner parties and receptions. But the human organism is not a machine of iron to run without rest, but a delicate bundle of nerves and tissues. But even iron machinery does better work and lasts longer when it has periodic rests, as the superintendent of the Pennsylvania railroad said recently about their locomotives.

THE MIND NEEDS IT

Second, man has a mind. It is a fact of common record that no set of men can keep working the same mental treadmill day after day without blunting the keen edge of their intellectual faculties. Note the employees who are held at their monotonous grind seven days out of seven, month after month, and you will observe that the average intelligence and

moral standards are low. They read scarcely anything and take practically no interest in current events. A boy asked his father to take him "next Sunday to see the animals at the Bronx Zoo." The father has to work seven days a week, and he replied, "You needn't go to the Bronx to see animals; look at me, I am not much different from the horses I drive in front of my milk wagon." Do you wonder Jesus said the Sabbath was made for man? For man, that he might be something different from an animal. As soon as God had created man He ordained the Sabbath, because He knew the needs of man.

We can ill afford to make light of God's merciful provision of this weekly arrest of physical and mental toil. Science supports the Divine law by showing in the analysis of the blood, that during our application to work through the week we recover in one night's rest only five-sixths of the ounce of oxygen consumed out of our system by the day's labor. Each morning finds one-sixth of an ounce lacking, so that a man is run down at the end of the week to the extent of that whole ounce of vitality. The Lord's Day is a physiological necessity for the restoration of that one ounce. When a man presumes to be wiser than this law of nature and of God, he usually pays the penalty by breaking down with that peculiar malady "Americanitis," a compound of insomnia and nervous debility. Then the physician most likely prescribes a sea voyage, for that will be an enforced rest for the depleted system. But a proper observance of the Lord's day would have supplied that very need, because the Lord's Day is a sea voyage between the two continents of monotony and drudgery. There would be little need of prolonged trips abroad, or sojourns in a sanatarium, if the Sabbath could have its claims respected. Fifty-two Sabbaths a year mean nearly two months vacation to every worker. When a man wipes the Sabbath out of his calendar he breaks a law of nature, and nature always squares accounts with broken

law. Of many another could this doggerel be truthfully spoken concerning a man:

"Who spent his health to get his wealth,
And then with might and main
He turned around and spent his wealth
To get his health again."

THE SOUL NEEDS IT

Third, man has a soul. A great jurist recently said: "In this strenuous age, our republic, instead of making light of one Sabbath, ought to have *two* each week, not only to repair its jaded nerves, but to tone up its moral sense." We have not fulfilled all the command when we have rested the body and diverted the mind. The soul has its rights, and not to recognize them is to leave our nature a truncated cone, the highest, finest part left undeveloped. We read of Jesus that "He went *as His custom was* into the synagogue on the Sabbath day." That His soul might keep its tryst with God, have larger breathing space, clearer light, and glimpses of the center of the spiritual universe, in which our spirits join and have their being. If Jesus needed that privilege, much more do we ordinary men. The shell fishes on the sea-shore live without water while the tide is out, but they depend upon the tide's return. If any of them are tossed by the waves beyond the reach of the tides, they die. Our souls are refreshed and nourished by communion with our Father in prayer, and through the means of grace provided by Divine worship on the Lord's Day. It is then we lay hold of our best yearnings, and stiffen them into fighting fibre for victorious warfare with the world, the flesh and the devil.

The artist Turner kept on his easel a handful of precious stones of beautiful colors. For a half hour each morning he would silently sit and gaze at those glorious tints. He said he did this to keep his color-sense acute. If the artist's eye needed that influence to keep its color sense toned up, surely

the human soul needs the tonic influence of spiritual worship. What is the cloud that looms over every man's path every day? Not sorrow, not poverty, not sickness, not business reverses. The cloud that looms over every path is TEMPTATION. Some time ago a man who had not been in church for many years, secured a pew in his old church, and is now one of its regular attendants. Someone asked him the reason. He said, "I have a growing family of sons and daughters. I have been watching my boys with some anxiety. I am alarmed at what I read in the daily papers about the ways of the world, the ease with which men under temptation go down like reeds in the wind, the frequency with which husbands and wives break up their homes. I am convinced there is only one place to bring up a family of children, and that is the church." Who will question that father's judgment? He does not want his sons to grow up without moral anchorage, he does not want his daughters to marry those who will play fast and loose with honor, and he knows that the church with its worship is the place where ideals are burnished up, where the dust is cleansed from the soul's wings, where false standards are corrected.

If a busy brain worker could see a photograph of his mind as it appears on Saturday night, with its six layers of toil and grime, representing the six days contact with the world, he would see himself much in need of a spiritual bath on the Lord's Day. The average breadwinner is a human football, tossed hither and yon from the goal of Monday to the goal of Saturday, and literally dumped into the Sabbath morning bruised from the battle. He is apt to feel soured and out of sorts; and nothing so soothes the wounds as contact with the people of God in the Lord's house.

A COMPLETE MAN

So the Sabbath was made for man, that he might be in every sense MAN! Something more than a beast of burden,

something more than a cash-register, something more than a pendulum swinging between his home and his business. In an ordinary lifetime of seventy years there are ten years of Sundays. Therefore the manner in which a man keeps those three thousand six hundred and forty Sabbaths will make its impress on the man's life for all eternity.

When a man says and thinks that he has a right to do as he pleases on the Lord's Day, with no reference to the sacredness of the day, or its claims upon his soul, we may conclude that man has not accepted his Heavenly Father's estimate of the worth of a man. He assesses himself at a lower value. God created man in His own image, in the image of God created He him. But the man says, "I will rub out the Divine lineaments. God started me on an immortal journey but I am satisfied to let it end in the graveyard." There isn't much use trying to reason with a man who puts the body first and last, who regards his face as a mere opening for the alimentary canal, and who allows the lower nature to preside at the funeral of the higher.

Man, do you think the Almighty God made a mistake when He started you on an eternal journey? Is your soul a joke? Has God not said: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day and call the Sabbath a delight, holy of the Lord and honorable and shall honor Him in not doing thy own ways, nor finding thy own pleasure, nor speaking thy own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, for the mouth of the Lord hath spoken it." (Isa. 58:13, 14.)

THE LAW OF LIBERTY

There are those who say, "If the Sabbath was made for man, why may he not do as he pleases with it?" Because it was made for man's liberty, not for man's license, and the highest liberty is always found in conformity to law. So

long as my doings affect no one else's liberty, I may do as I choose, but the moment I cross some one else's rights, I am not free to do as I choose. I am limited by the higher law of brotherly love. If you think you are at liberty to travel on the Lord's Day or attend a ball-game or concert on that day, you are not conforming to the law of brotherly love in that you force your fellow man to work for you on the day that you enjoy your freedom. But you reply, "Those people who toil on the Lord's Day receive extra pay." Extra pay! My friend, there is not gold enough in the bosom of the eternal hills to compensate a single toiler for his loss of the day of rest. EVERY MAN HAS A RIGHT TO HIS MANHOOD, AND NO MONEY COMPENSATION CAN REPLACE THE LOSS OF MANHOOD. "But the train of cars that I board on the Sabbath would run anyway, and I might as well go on it." My friend, how does that cancel your share of the moral responsibility for having forced your brother man to violate the law of the Sabbath?

"Well, I am so busy during the week that I have no other day for recreation. From Monday to Saturday I grind like Samson at the mill." Yes, but you are no busier than the Sabbath-keeping toilers who manage to get their recreation at other times. If you honestly believe that you have no other day than the Lord's Day for your pleasure seeking, I ask you in all solemnity, have you any other day for the culture of your spiritual life? When are you going to attend to your immortal soul? Now is the accepted time, what are you doing with it? Some one has said, "The Lord's Day is like a rented house; it belongs to the proprietor, it is occupied by the tenant, but the tenant has no right to say, 'I will do what I please with this house, damage it, desecrate it, turn it into an evil resort.' No, the house is his to use and not abuse. The Sabbath is ours in the same way; he who diverts it from its proper purpose is dishonest. Will a man rob God? If a tramp tells me a pitiful tale and I have seven silver dollars

and give six of them, what would you think of the ingrate if you were told he came at night and robbed me of the seventh? I wonder what God thinks of the man to whom He gives six days for his own free use and finds the man appropriating to himself that which is specially stamped as *God's.*"

What is the use of a Lord's Day if it is to be swamped between the secular tide of one worldly week gone, and of another coming, and to have nothing about it that distinguishes it from all the other days, except in some fanciful alteration in the style of its wordliness or carnality? Look at the people who have spent the entire Sabbath in pleasure-seeking. Not one gleam of spiritual light in their faces, not one crumb of spiritual food in their souls, going to bed at night a day's march nearer home. Home? Yes, if home is the grave and eternal death . Otherwise a day's march farther from home, if home is God, and if heaven is an experience into which men graduate from this earthly season of moral training and spiritual acquisition.

BLUE LAWS BETTER THAN RED ANARCHY

We are not pleading for a Puritan Sunday of bigotry or intolerance. We are not pleading for blue laws. But as between bigotry and a mush of concession give us bigotry every time. And even the bluest of blue laws would be preferable to red anarchy. We appeal for a safe and sane Sabbath, not in the interests of the Church or religion, but in the interests of all the people, believers and unbelievers, because the Sabbath was made for mankind. When I stood the other day in the little log cabin where Abraham Lincoln first saw the light, I thought of his regard for the Sabbath, and there came to my mind these words of his: "As we keep, or break, the Sabbath day, we nobly save, or meanly lose, the last best hope by which man rises."

It is true there are many noble people who never get a Sabbath to themselves. They are busy in works of necessity

and mercy. Jesus Himself sets the example of this, and leaves to our enlightened consciences to judge what is necessary, and what is not, to do on His day. The fundamental principle is to be "in the spirit on the Lord's Day," to be in tune with our Lord's mind, to be in harmony with our Lord's will. So if you ask what rules do you suggest for the proper observance of the Lord's Day I answer, THERE IS NO RULE BUT THE GOLDEN RULE THAT CAN GOVERN OUR RELATION TO THE LORD'S DAY. Therefore, before I give a Sunday house party, or travel for my own pleasure, or talk a lot of twaddle at the telephone on the Lord's Day I will say, "I would *not* like to be obliged myself to work on Sunday; therefore it is wrong for me to oblige others to work. I will not buy a Sunday paper, knowing that I am forcing a hundred and fifty thousand compositors and pressmen to work seven days out of seven, and robbing a great army of men and boys of their right to a day of rest and worship. True, that newsboy is poor, and needs the money, but I refuse to take advantage of that boy's poverty by contributing to his moral detriment. It is bad that he is poor, it is worse that I should make him a law-breaker." All over this country a hundred thousand boys are training for manhood with no reverence for the Sabbath, and no respect for authority, in order to supply a Sunday newspaper for people who would be infinitely better off to have one whole day in which the dust and rubbish of six secular days could not enter. When the attempt to introduce a Sunday newspaper was made in London, the "Evening Post" commented: "The best view which can be taken of our own Sunday newspapers must be that they are a nuisance. They are twice cursed; they curse him that prints them and him that reads them. They add new terrors to Sunday. On purely humanitarian grounds, without allowing theological reasons to have any weight whatever, we could wish them all away. If there is any more pathetic sight than a man deliberately sitting down

to wade through a sextuple Sunday newspaper, we do not know what it is."

That is the new indictment of the Sunday press from a secular viewpoint. We may easily see the harm it does from a spiritual viewpoint. A mind that has waded through the Sunday sheet is no more prepared for spiritual thoughts than is a man's clothing for appearance at church after rambling over fields of burdocks and nettles. The very purpose of the Sabbath was to give God's children one whole day free from the suggestions and contaminations of a wicked world.

IN THE NAME OF HUMANITY

O men, does it not touch a tender place in your hearts when you hear of the multitudes of wage earners who are pleading for a Sabbath restday? Railroad men, miners, actors, craftsmen of all sorts, signing petitions for a recognition of their right to a weekly day of rest, making their appeal on the grounds of common humanity. Here is one from a member of the bartenders' union. He said: "I cannot of course appeal to you from the standpoint of religion, but we have some interests in common with other men. I am myself the father of three children, but I scarcely know them. I am up in the morning before they are awake, and I return at night after they are in bed. This I do seven days a week, year in and year out." That from the bartenders' union. And similar appeals are made from thousands of other toilers; because every man has a right to his manhood, and the Sabbath was made for man.

THE PLAIN DUTY OF A CHRISTIAN

For Christian men and women there can be only one course of action. There may be perplexing situations at times, where even a Christian will be puzzled to decide just what to do; but with a mind brought, as the Apostle says, "into captivity to the obedience of Christ" the ground is level

and the air cleared for meeting them. When we fully recognize the Lord's lordship of this Day of days, we will never go far astray. Every question as to the proper observance of it will be dealt with in its Divine relations to our Divine Master. It is more than half the answer to any question to be in tune with the principles involved in the solution of the question. "I was in the spirit on the Lord's Day," said the Apostle. To keep that pregnant phrase in mind will settle the details of every program of conduct on that day.

God help us all to resist the drift of Sabbath secularization. Doubtless it will cost us something to be loyal to principle in this day of many jelly fish Christians, who have opinions without convictions, and prejudices without principles. A refreshing shadow of a great rock in a weary land is the man of convictions and principles who can resist the drifting sands of a loose interpretation of the Divine commands. The demand today is for rock Christians. We are living in a time when the people who settle questions of right and wrong for themselves seem to be in a minority. In matters of morals and dress most of us go in droves. A few people act as brain for the many, a few people act as conscience for the many. But we who have the light of God's Word need not be mastered by the mob. One is our Master, even Christ. A great many people are doing certain things on the Lord's Day, not because they have settled the question, as between themselves and their Lord, but because they have settled it as between themselves and their own preferences, or as between themselves and their associates.

Let us be rock Christians, who will keep the Lord's Day holy because it holds us in touch with eternal and Divine things, and because it celebrates our relation to our Divine Master; and because the Lord's Day is the guerdon of our national prosperity, the hope of our civilization; and because the mouth of Jehovah hath spoken: "Them that honor Me I will honor."

CHAPTER II

THE INTERNAL EVIDENCE OF THE FOURTH GOSPEL

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The whole Bible is stamped with the Divine "Hall-Mark"; but the Gospel according to St. John is *primus inter pares.* Through it, as through a transparency, we gaze entranced into the very holy of holies, where shines in unearthly glory "the great vision of the face of Christ". Yet man's perversity has made it the "storm center" of New Testament criticism, doubtless for the very reason that it bears such unwavering testimony both to the deity of our Lord and Saviour, Jesus Christ, and to His perfect humanity. The Christ of the Fourth Gospel is no unhistoric, idealized vision of the later, dreaming church, but is, as it practically claims to be, the picture drawn by "the disciple whom Jesus loved", an eye-witness of the blood and water that flowed from His pierced side. These may appear to be mere unsupported statements, and as such will at once be dismissed by a scientific reader. Nevertheless the appeal of this article is to the instinct of the "one flock" of the "one Shepherd". "They know His voice" . . . "a stranger will they not follow."

1. There is one passage in this Gospel that flashes like lightning—it dazzles our eyes by its very glory. To the broken-hearted Martha the Lord Jesus says with startling suddenness, "*I am* the resurrection and the life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth in Me, shall never die."

It is humbly but confidently submitted that these words are utterly beyond the reach of human invention. It could

never have entered the heart of man to say, "*I am* the resurrection and the life." "There is a resurrection and a life," would have been a great and notable saying, but *this Speaker* identifies *Himself* with the resurrection and with life eternal. The words can only be born from above, and He who utters them is worthy of the utmost adoration of the surrendered soul.

In an earlier chapter John records a certain question addressed to and answered by our Lord in a manner which has no counterpart in the world's literature. "What shall we do," the eager people cry; "What shall we do that we might work the works of God?" "This is the work of God", our Lord replies, "that ye believe on Him whom He hath sent" (John 6:28, 29). I venture to say that such an answer to such a question has no parallel. This is the work of God that ye accept ME. I am the Root of the tree which bears the only fruit pleasing to God. Our Lord states the converse of this in chapter 16, when He says that the Holy Spirit will "convict the world of sin . . . because they believe not on ME." The root of all evil is unbelief in Christ. The condemning sin of the world lies in the rejection of the Redeemer. Here we have the root of righteousness and the root of sin in the acceptance or rejection of His wondrous personality. This is unique, and proclaims the Speaker to be "separate from sinners" though "the Lord hath laid on Him the iniquity of us all." Truly,

> "He is His own best evidence,
> His witness is within."

2. Pass on to the fourteenth chapter, so loved of all Christians. Listen to that Voice, which is as the voice of many waters, as it sounds in the ears of the troubled disciples: "Let not your heart be troubled; ye believe in God, believe *also* in *ME*. In My Father's house are many mansions: *if it were not so, I would have told you.* I go to prepare a place

for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

Who is he who dares to say: "Ye believe in *God,* believe *also* in Me"? He ventures thus to speak because He is the Father's Son. Man's son is man: can God's Son be anything less than God? Elsewhere in this Gospel He says: "I and the Father are one". The fourteenth chapter reveals the Lord Jesus as completely at home in the heavenly company. He speaks of His Father and of the Holy Spirit as Himself being one of the utterly holy Family. He knows all about His Father's house with its many mansions. He was familiar with it before the world was. Mark well, too, the exquisite touch of transparent truthfulness: "If it were not so, I would have told you." An *ear*-witness alone could have caught and preserved that touching parenthesis, and who more likely than the disciple whom Jesus loved?

As we leave this famous chapter let us not forget to note the wondrous words in verse 23: "If a man love Me, he will keep My words; and My Father will love him, and *WE* will come unto him and make our abode with him."

This saying can only be characterized as blasphemous, if it be not the true utterance of one equal with God. On the other hand, does any reasonable man seriously think that such words originated in the mind of a forger? "Every one that is of the truth heareth My voice", and surely that voice is here.

3. When we come to chapter 17 we pass indeed into the very inner chamber of the King of kings. It records the high-priestly prayer of our Lord, when He "lifted up His eyes to heaven and said, Father, the hour is come, glorify Thy Son that Thy Son may also glorify Thee." Let any man propose to himself the awful task of forging such a prayer, and putting it into the mouth of an imaginary Christ. The brain reels at the very thought of it. It is, however, per-

fectly natural that St. John should record it. It must have fallen upon the ears of himself and his fellow-disciples amidst an awe-stricken silence in which they could hear the very throbbing of their listening hearts. For their very hearts were listening through their ears as the Son poured out His soul unto the Father. It is a rare privilege, and one from which most men would sensitively shrink, to listen even to a fellow-man alone with God. Yet the Lord Jesus in the midst of His disciples laid bare His very soul before His Father, as really as if He had been alone with Him. He prayed with the cross and its awful death full in view, but in the prayer there is no slightest hint of failure or regret, and there is no trace of confession of sin or need of forgiveness. These are all indelible marks of genuineness. It would have been impossible for a sinful man to conceive such a prayer. But all is consistent with the character of Him who "spake as never man spake", and could challenge the world to convict Him of sin.

With such thoughts in mind let us now look more closely into the words of the prayer itself.

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and *Jesus Christ whom Thou hast sent.*"

Here we have again the calm placing of Himself on a level with the Father in connection with eternal life. And it is not out of place to recall the consistency of this utterance with that often-called "Johannine" saying recorded in St. Matthew and St. Luke: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."

We read also in St. John 14:6: "No man cometh unto

the Father but by Me". And as we reverently proceed further in the prayer we find Him saying: "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee *before the world was.*"

These words are natural to the Father's Son as we know and worship Him, but they are beyond the reach of an uninspired man, and who can imagine a forger inspired of the Holy Ghost? Such words would, however, be graven upon the very heart of an ear-witness such as the disciple whom Jesus loved.

We have in this prayer also the fuller revelation of the "one flock" and "one Shepherd" pictured in chapter ten: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; *as Thou, Father, art in Me, and I in Thee, that they also may be one in us:* That *the world* may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be perfected into one; and that the world may know that Thou hast sent Me, and *hast loved them, as Thou hast loved Me.*"

In these holy words there breathes a cry for such a unity as never entered into the heart of mortal man to dream of. It is no cold and formal ecclesiastical unity, such as that suggested by the curious and unhappy mistranslation of "one fold" for "one flock" in St. John 10:16. It is the living unity of the living flock with the living Shepherd of the living God. It is actually the same as the unity subsisting between the Father and the Son. And according to St. Paul in Rom. 8:19, the creation is waiting for its revelation. The one Shepherd has from the beginning had His one flock in answer to His prayer, but the world has not yet seen it, and is therefore still unconvinced that our Jesus is indeed the Sent of God. The world has seen the Catholic Church and the Roman Catholic Church, but the Holy Catholic Church

no eye as yet has seen but God's. For the Holy Catholic Church and the Shepherd's one flock are one and the same, and the world will not see either "till He come." The *Holy* Catholic Church is an object of faith and not of sight, and so is the one flock. In spite of all attempts at elimination and organization wheat and tares together grow, and sheep and wolves-in-sheep's-clothing are found together in the earthly pasture grounds. But when the Good Shepherd returns He will bring His beautiful flock with Him, and eventually the world will see and believe. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

The mystery of this spiritual unity lies hidden in the high-priestly prayer, but we may feel sure that no forger could ever discover it, for many of those who profess and call themselves Christians are blind to it even yet.

4. The "Christ before Pilate" of St. John is also stamped with every mark of sincerity and truth. What mere human imagination could evolve the noble words: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice"?

The whole wondrous story of the betrayal, the denial, the trial, the condemnation and crucifixion of the Lord Jesus, as given through St. John, breathes with the living sympathy of an eye-witness. The account, moreover, is as wonderful in the delicacy of its reserve as in the simplicity of its recital. It is entirely free from sensationalism and every form of exaggeration. It is calm and judicial in the highest degree. If it is written by the inspired disciple whom Jesus loved, all is natural and easily "understanded of the people"; while on

any other supposition, it is fraught with difficulties that cannot be explained away. "I am not credulous enough to be an unbeliever," is a wise saying in this as in many similar connections.

5. The Gospel opens and closes with surpassing grandeur. With Divine dignity it links itself with the opening words of Genesis: "*In the beginning* was the Word, and the Word was with God, and the Word was *God*. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." What a lifelike contrast with this sublime description is found in the introduction of John the Baptist: "There came *a man* sent from God whose name was John". In the incarnation Christ did not become *a* man but *man*. Moreover in this St. Paul and St. John are in entire agreement.

"There is one God", says St. Paul to Timothy; "one Mediator also between God and man—*Himself Man*—Christ Jesus." The reality of the Divine Redeemer's human nature is beautifully manifested in the touching interview between the weary Saviour and the guilty Samaritan woman at the well; as also in His perfect human friendship with Mary and Martha and their brother Lazarus, culminating in the priceless words, "Jesus wept".

And so by the bitter way of the Cross the grandeur of the incarnation passes into the glory of the resurrection. The last two chapters are alive with thrilling incident. If any one wishes to form a true conception of what those brief chapters contain, let him read "Jesus and the Resurrection," by the saintly Bishop of Durham (Dr. Handley Moule) and his cup of holy joy will fill to overflowing. At the empty tomb we breathe the air of the unseen kingdom, and presently we gaze enraptured on the face of the Crucified but risen and ever-living King. Mary Magdalene, standing in her broken-hearted despair, is all unconscious of the wondrous fact that holy

angels are right in front of her and standing behind her is her living Lord and Master. Slowly but surely the glad story spreads from lip to lip and heart to heart, until even the honest but stubborn Thomas is brought to his knees, crying in a burst of remorseful, adoring joy, "My Lord and my God!"

Then comes the lovely story of the fruitless all-night toil of the seven fishermen, the appearance at dawn of the Stranger on the beach, the miraculous draught of fishes, the glad cry of recognition, "It is the Lord!" the never-to-be-forgotten breakfast with the risen Saviour, and His searching interview with Peter, passing into the mystery of St. John's old age.

In all these swiftly-drawn outlines we feel ourselves instinctively in the presence of the truth. We are crowned with the Saviour's beatitude: "Blessed are they that have not seen, and yet have believed," and we are ready to yield a glad assent to the statement which closes chapter twenty: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His Name."

CHAPTER III

THE NATURE OF REGENERATION

BY THOMAS BOSTON (1676-1732)

I. For the better understanding of the nature of regeneration, take this along with you, in the first place, that as there are false conceptions in nature, so there are also in grace: by these many are deluded, mistaking some partial changes made upon them for this great and thorough change. To remove such mistakes, let these few things be considered:

1. Many call the Church their mother, whom God will not own to be His children. "My mother's children," that is, false brethren, "were angry with me" (Cant. 1:6). All that are baptized, are not born again. Simon was baptized, yet still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:13-23). Where Christianity is the religion of the country, many are called by the name of Christ, who have no more of Him than the name: and no wonder, for the devil had his goats among Christ's sheep, in those places where but few professed the Christian religion. "They went out from us, but they were not of us" (1 John 2:19).

2. Good education is not regeneration. Education may chain up men's lusts, but cannot change their hearts. A wolf is still a ravenous beast, though it be in chains. Joash was very devout during the life of his good tutor Jehoiada; but afterwards he quickly showed what spirit he was of, by his sudden apostasy (2 Chron. 24:2-18). Good example is of mighty influence to change the outward man; but that change often goes off when a man changes his company; of which the world affords many sad instances.

3. A turning from open profanity to civility and sobriety falls short of this saving change. Some are, for a while, very

loose, especially in their younger years; but at length they reform, and leave their profane courses. Here is a change, yet only such as may be found in men utterly void of the grace of God, and whose righteousness is so far from exceeding, that it does not come up to the righteousness of the scribes and Pharisees.

4. One may engage in all the outward duties of religion, and yet not be born again. Though lead be cast into various shapes, it remains still but a base metal. Men may escape the pollutions of the world, and yet be but dogs and swine (2 Pet. 2:20-22). All the external acts of religion are within the compass of natural abilities. Yea, hypocrites may have the counterfeit of all the graces of the Spirit: for we read of "true holiness" (Eph. 4:23); and "faith unfeigned" (1 Tim. 1:15); which shows us that there is a counterfeit holiness, and a feigned faith.

5. Men may advance to a great deal of strictness in their own way of religion, and yet be strangers to the new birth. "After the most straitest sect of our religion I lived a Pharisee" (Acts 26:5). Nature has its own unsanctified strictness in religion. The Pharisees had so much of it that they looked on Christ as little better than a mere libertine. A man whose conscience has been awakened, and who lives under the felt influence of the covenant of works, what will he not do that is within the compass of natural abilities? It is a truth, though it came out of a hellish mouth, that "skin for skin, all that a man hath will he give for his life" (Job 2:4).

6. A person may have sharp soul-exercises and pangs, and yet die in the birth. Many "have been in pain," that have but, as it were, "brought forth wind." There may be sore pangs and throes of conscience, which turn to nothing at last. Pharaoh and Simon Magus had such convictions as made them desire the prayers of others for them. Judas repented himself; and under terrors of conscience, gave back his ill-gotten pieces of silver. All is not gold that glitters. Trees may blos-

som fairly in the spring, on which no fruit is to be found in the harvest: and some have sharp soul exercises, which are nothing but foretastes of hell.

The new birth, however in appearance hopefully begun, may be marred two ways: *First,* Some, like Zarah (Gen. 38:28, 29), are brought to the birth, but go back again. They have sharp convictions for a while; but these go off, and they become as careless about their salvation, and as profane as ever and usually worse than ever; "their last state is worse than their first" (Matt. 12:45). They get awakening grace, but not converting grace and that goes off by degrees, as the light of the declining day, till it issue in midnight darkness.

Secondly, Some, like Ishmael, come forth too soon; they are born before the time of the promise. (Gen. 16:2; compare Gal. 4:22, etc.) They take up with a mere law-work, and stay not till the time of the promise of the Gospel. They snatch at consolation, not waiting till it be given them; and foolishly draw their comfort from the law that wounded them. They apply the healing plaster to themselves, before their wound is sufficiently searched. The law, that rigorous husband, severely beats them, and throws in curses and vengeance upon their souls; then they fall to reforming, praying, mourning, promising, and vowing, till this ghost be laid; which done, they fall asleep again in the arms of the law: but they are never shaken out of themselves and their own righteousness, nor brought forward to Jesus Christ.

Lastly, There may be a wonderful moving of the affections, in souls that are not at all touched with regenerating grace. Where there is no grace, there may, notwithstanding, be a flood of tears, as in Esau, "who found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). There may be great flashes of joy; as in the hearers of the Word, represented in the parable by the stony ground, who "anon with joy receive it" (Matt. 13:20). There may also be great desires after good things, and great delight in

them too; as in those hypocrites described in Isa. 58:2: "Yet they seek Me daily, and delight to know My ways: they take delight in approaching to God." See how high they may sometimes stand, who yet fall away (Heb. 6:4-6). They may be "enlightened, taste of the heavenly gift," be "partakers of the Holy Ghost, taste the good Word of God, and the powers of the world to come." Common operations of the Divine Spirit, like a land flood, make a strange turning of things upside down: but when they are over, all runs again in the ordinary channel. All these things may be, where the sanctifying Spirit of Christ never rests upon the soul, but the stony heart still remains; and in that case these affections cannot but wither, because they have no root.

But regeneration is a real thorough change, whereby the man is made a new creature. (2 Cor. 5:17.) The Lord God makes the creature a new creature, as the goldsmith melts down the vessel of dishonor, and makes it a vessel of honor. Man is, in respect of his spiritual state, altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated: in regeneration the Lord loosens every joint, and sets it right again. Now this change made in regeneration, is:

1. *A change of qualities or dispositions*: it is not a change of the substance, but of the qualities of the soul. Vicious qualities are removed,and the contrary dispositions are brought in, in their room. "The old man is put off" (Eph. 4:22); "the new man put on" (ver. 24). Man lost none of the rational faculties of his soul by sin: he had an understanding still, but it was darkened; he had still a will, but it was contrary to the will of God. So in regeneration, there is not a new substance created, but new qualities are infused; light instead of darkness, righteousness instead of unrighteousness.

2. *It is a supernatural change;* he that is born again, is born of the Spirit. (John 3:5.) Great changes may be made by the power of nature, especially when assissted by external revelation. Nature may be so elevated by the common in-

fluences of the Spirit, that a person may thereby be turned into another man, as Saul was, (1 Sam. 10:6,) who yet never becomes a new man. But in regeneration, nature itself is changed, and we become partakers of the Divine nature; and this must needs be a supernatural change. How can we, that are dead in trespasses and sins, renew ourselves, more than a dead man can raise himself out of his grave? Who but the sanctifying Spirit of Christ can form Christ in a soul, changing it into the same image? Who but the Spirit of sanctification can give the new heart? Well may we say, when we see a man thus changed: "This is the finger of God."

3. *It is a change into the likeness of God.* "We, beholding, as in a glass, the glory of the Lord, are changed into the same image" (2 Cor. 3:18). Everything that generates, generates its like; the child bears the image of the parent; and they that are born of God, bear God's image. Man aspiring to be as God, made himself like the devil. In his natural state he resembles the devil, as a child doth his father. "Ye are of your father the devil" (John 8:44). But when this happy change comes, that image of Satan is defaced, and the image of God is restored. Christ Himself, who is the brightness of His Father's glory, is the pattern after which the new creature is made. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son" (Rom. 8:29). Hence He is said to be formed in the regenerate. (Gal. 4:19.)

4. *It is a universal change;* "all things become new," (2 Cor. 5:17). Original sin infects the whole man; and regenerating grace, which is the salve, goes as far as the sore. This fruit of the Spirit is in all goodness; goodness of the mind, goodness of the will, goodness of the affections, goodness of the whole man. He gets not only a new head, to know religion, or a new tongue to talk of it; but a new heart, to love and embrace it in the whole of his conversation.

CHAPTER IV

REGENERATION — CONVERSION — REFORMATION

BY REV. GEORGE W. LASHER, D. D., LL. D.,
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In his "Twice-Born Men," Mr. Harold Begbie gives us a series of instances wherein men of the lowest grade, or the most perverse nature, became suddenly changed in thought, purpose, will and life. Without intentionally ignoring the word "regeneration," or the fact of regeneration, he emphasises the act of conversion in which he includes regeneration which, in our conception, is the origin of conversion and a true reformation as a permanent fact. A weakness in much of the teaching of modern times is in that conversion and reformation are thrust to the front, while regeneration is either ignored, or minimized to nothingness.

Jesus Christ did not say much about regeneration, using the equivalent word in the Greek (*paliggenesis*) only once, and then (Matt. 19:28) having reference to created things, a new order in the physical universe, rather than to a new condition of the individual soul. But He taught the great truth in other words, the needful fact by which He made it evident that a regeneration is what the human soul needs and must have to fit it for the kingdom of God.

In the other Gospels, Jesus is represented as teaching things which involve a new birth, without which it is impossible to meet Divine requirements; but in John's Gospel it is distinctly set forth in the very first chapter, and the idea is carried through to the end. When (in John 1:12, 13) it is said that those who received the Word of God received also "power," or right, to become God's children, it is expressly

declared that this power, or right, is not inherent in human nature, is not found in the natural birth, but involves a new birth—"who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is this new or second birth which produces children of God. The declaration of John (3:3) puts to confusion the very common claim that God is the Father of universal humanity, and makes it absurd to talk of "the Fatherhood of God," "the Heavenly Father," "the Divine Fatherhood," and other such phrases with which we are surfeited in these modern days. Nothing is farther from truth, and nothing is more dangerous and seductive than the claim that the children of Adam are, by nature, God's children. It is the basis of much false reasoning with regard to the future state and the continuity of future punishment. It is said, in words, that, though a father may chastise his son, "for his profit," yet the relation of fatherhood and sonship forbids the thought that the father can thrust his son into the burning and keep him there forever. No matter what the offense, it can be expiated by suffering, the father heart will certainly relent and the prodigal will turn again and will be received with joy and gladness by the yearning father.

Of course, the fallacy of the argument is in the assumption that all men are, by nature, the children of God, a thing expressly denied by the Lord Jesus (John 8:42) who declared to certain ones that they were of their father the devil. The conversation with Nicodemus gives us the condition upon which once-born men may see the kingdom of God, namely, by being twice-born, once of the flesh, and a second time of the Spirit. "Except a man be born again [*anothen*, from above] he cannot see the kingdom of God." There must be a birth from heaven before there can be a heavenly inheritance. Nicodemus, though a teacher of Israel, did not understand it. He had read in vain the word through Jeremiah (33:31) relative to the "new covenant" which involves a new heart. He had failed to discern between the natural man and the

spiritual man. He had no conception of a changed condition as the basis of genuine reformation. But Nicodemus was not alone in his misconception. After all these centuries, many students of the New Testament, accepting the Gospel of John as canonical and genuine, stumble over the same great truth and "pervert the right ways of the Lord." Taking the fifth verse of John 3, they accept the doctrine of regeneration, but couple it with an external act without which, in their view, the regeneration is not and cannot be completed. In their rituals they distinctly declare that water baptism is essential to and is productive of the regeneration which Jesus declares must be from heaven. They stumble over, or pervert the words used, and make "born of water" to be baptism, of which nothing is said in the verse or in the chapter, and which the whole tenor of Scripture denies.

The lexicographers, the grammarians and evangelical theologians are all pronounced against the interpretation put upon the words of Jesus when He said: "Except a man [any one] be born of water *kai* spirit, he cannot enter into the kingdom of God." The lexicographers tell us that the conjunction *k a i* (Greek) may have an epexegetical meaning and may be (as it frequently is) used to amplify what has gone before; that it may have the sense of "even," or "namely." And thus they justify the reading: "Except a man be born of water, even [or namely] spirit, he cannot enter into the kingdom of God." The grammarians tell us the same thing, and innumerable instances of such usage can be cited from both classic and New Testament Greek. The theologians are explicit in their denial that regeneration can be effected by baptism. They hold to a purely spiritual experience, either before baptism, or after it, and deny that the spiritual birth is effected by the water, no matter how applied. And yet some who take this position in discussions of the "new birth" fall away to the ritualistic idea when they come to treat of baptism, its significance and place in the Christian system. (It would be easy to justify all

these statements by reference to authors and books, but space forbids the quotations here. So patent are they that we can hardly doubt the acceptance of the assertion by the intelligent reader, without citations in proof.)

PAUL AS AN INTERPRETER OF JESUS

The best interpreter of Jesus who ever undertook to represent Him was the man who was made a "chosen vessel," to bear the Gospel of the kingdom to the pagan nations of his own time, and to transmit his interpretations to us of the twentieth century. He could say: "The Gospel which was preached of me is not after man, neither was I taught it, but by revelation of Jesus Christ." And Paul speaks of this work wrought in the human soul as a "new creation"—something that was not there before. "If any man be in Christ, he is a new creature" (creation). "Neither circumcision availeth anything, nor uncircumcision, but a new creature" (creation). Never once, in all his discussions of the way of salvation, does Paul intimate that the new creation is effected by a ritual observance. It is always and everywhere regarded and treated as a spiritual experience wrought by the Spirit of God, the subject of it knowing only, as the healed man said of himself, "Whereas I was blind now I see."

THE TESTIMONY OF EXPERIENCE

The prayers of the Bible, especially those of the New Testament, do not indicate that the suppliant asks for a regeneration—a new heart. He may have been taught the need of it, and may be brought face to face with the great and decisive fact; but his thought is not so much of a new heart as it is of his sins and his condemnation. What he wants is deliverance from the fact and the consequences of sin. He finds himself a condemned sinner, under the frown of a God of justice, and he despairs. But he is told of Jesus and the forgiving grace of God, and he asks that the gracious provision be ap-

plied to his own soul. "Mercy, and not sacrifice," is the argument, the mercy secured by the work of Him whom God hath appointed to be the propitiation for our sins. But when the supplicating and believing sinner awakes to a consciousness that his prayer has been heard, he finds that he is a new creature. The work has been wrought without his consciousness of it at the moment. All he knows is that something has taken place within him—a great "change." He is a new creature. He dares to hope and to believe that he is a son of God; and he cries in the ecstacy of a new life: "Abba, Father" (Dear Father)! "The Spirit Himself beareth witness with our spirit that we are the children of God," and subsequently we learn that we are heirs of a rich Father—"heirs of God and joint-heirs with Jesus Christ," with whom we are to both suffer and reign.

CONVERSION (which really means only "change"), we have said, is included in the idea of regeneration; but the words do not mean the same thing. Regeneration implies conversion; but there may be conversion without regeneration. The danger is that the distinction may not be observed and that, because there is a visible conversion, it may be supposed that there must be a prevenient regeneration. Conversion may be a mere mental process; the understanding convinced, but the heart unchanged. It may be effected as education and refinement are effected. The schools are constantly doing it. It is what they are for. Regeneration involves a change of mind; but conversion may be effected while the moral condition remains unchanged. Regeneration can occur but once in the experience of the same soul; but conversion can occur many times. Regeneration implies a new life, eternal life, Divine life, the life of God in the soul of man, a Divine sonship, the continuous indwelling of the Holy Spirit. Conversion may be like that of King Saul, when he took a place among the prophets of Jehovah, or like that of Simon the sorcerer, who

said: "Pray ye the Lord for me, that none of these things which ye have spoken come upon me."

Conversion may be the result of a conviction that, after all, a change of life may be profitable for the life that is to come, as well as for the life that now is; that in the future world a man gets what he earns in this life. It does not imply a heart in love with God and the things of God. Men of the world are converted many times. They change their minds, and often change their mode of living, for the better; not because they have been regenerated and brought into sacred relations with God in Christ, being renewed by the power of the Holy Spirit.

One of the most imminent dangers of the religious life of today is the putting of conversion in the place of regeneration, and counting converted men as Christian men, counting "converts" in revival meetings as regenerated and saved, because they have mentally, and, for the moment, changed. Men are converted, politically, from one party to another; from one set of principles to another. Christians, after regeneration, may change their religious views and pass from one denomination to another. Few Christians pass through many years without a need of conversion. They grow cold of heart, blind to the things of God, and wander from the straight path to which they once committed themselves; and they need conversion. Most revivals of religion begin with the conversion of saints. Rarely are souls, in considerable numbers, regenerated while regenerated men and women are unconscious of their high calling and are in need of conversion, in order to their hearty engagement in efforts for those around them. First, a converted church, then regenerated and converted souls.

REFORMATION implies conversion, but it does not imply regeneration. Regeneration insures reformation, but reformation does not imply regeneration. Reformers have been abroad in all ages, and are known to paganism as well as to

Christianity. The Buddha was a reformer. Confucius was a reformer. Zoroaster was a reformer. Mahomet was a reformer. Kings and priests have been reformers, while knowing nothing of the life of God in the human soul. A Christian man is a reformed man, though his reformation may be far from complete and may need a great many reforming impulses. The most glaring and fatal mistake in the religious world today is the effort to reform men and reform society by making the reformation a substitute for regeneration.

The social life of today is full of devices and expedients for bettering the physical condition of individuals, families and communities, while yet the soul-life is untouched. Human devices are taking the place of the Divine ideal, and those who cannot reach the inner life are contenting themselves, if they can reach and better the outer life, the mere incident of being. We have civic organizations without number, each of which has for its highest object the betterment not simply of worldly conditions, but of the character of the brotherhood. An argument for the existence of many of these organizations is that they may make better men by reason of the confidence and fraternity secured by the contact effected, by the oaths and vows taken, and by the cultivation of the social life. A willingness to learn and to receive instruction is a condition of initiation into the order.

That reformatory agencies are good and accomplish good is not denied. Each has its good points and helps to elevate the tone of society in the aggregate. But a fatal mistake is in the notion that the elevation of society, the eliminating of its miseries, is conducive to a religious life and promotive of Christianity. Perhaps the greatest hindrances to the conquest sought by Christianity today, in civilized and nominally Christian countries, are the various agencies intended to reform society. They are improving the exterior, veneering and polishing the outside, while the inside is no better than before because the heart remains wicked and sinful. "Now

do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness."

The Pharisees were the best people of their day; and yet they were the greatest failures. Against no others did Jesus hurl so fierce denunciations. Why? Because they put reformation in the place of repentance and faith; because they were employing human means for accomplishing what only the Holy Spirit could accomplish. And so, today, every device for the betterment of society which does not strike at the root of the disease and apply the remedy to the seat of life, the human soul, is Pharisaical and is doing a Pharisee's work. It is polishing the outside, while indifferent to the inside. The road to hell from a church door is as short as is that from a hangman's noose, or an electric chair. More church members than murderers have gone to the hell of the unbeliever. "The good is always the enemy of the best"; and so reformation is always an enemy of the cross of Christ.

*Mr. Begbie's "twice-born men" were reformed, and they made proof of it in their subsequent lives because they were regenerated, twice born; but there were beside them, a great multitude of "reformed" men, who were no less heirs of hell than before their "reformation." He tells us of only a few of the great multitude of those reformed—a few of thousands.

Fundamental to the Christian system is a conviction of sin which compels a cry for mercy, responded to by the Holy Spirit, who regenerates the soul, converts it, reforms it and fits it for the blessedness of heaven.

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*By reference to Mr. Begbie's book, the writer means no criticism, for he is in full accord with the facts and purposes of the book. He uses it only as a striking illustration of the point he wishes to make.

CHAPTER V

OUR LORD'S TEACHINGS ABOUT MONEY

BY ARTHUR T. PIERSON

Our Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation and use. Should these sublime and unique teachings be translated into *living,* the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Cor. 8 and 9.

I. THE PRINCIPLE OF STEWARDSHIP

The basis of Christ's teaching about money is the fundamental conception of *stewardship.* (Luke 12:42; 16:1-8.) Not only money, but every gift of God, is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable Owner of all. The two things required of stewards are that they be "faithful and wise," that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's

entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible.

This is a perfectly plain and simple basal principle, yet it is not the accepted foundation of our money-making and using. The vast majority, even of disciples, practically leave God out of their thoughts when they engage in finance. Men consider themselves owners; they "make money" by their industry, economy, shrewdness, application; it is theirs to do as they will with it. There is little or no sense of stewardship or of its implied obligation. If they give, it is an act, not of duty, but of generosity; it ranks, not under law, but under grace. Hence there is no inconsistency felt in hoarding or spending vast sums for worldly ends and appropriating an insignificant fraction to benevolent purposes. Such methods and notions would be utterly turned upside down could men but think of themselves as stewards, accountable to the one Master for having wasted His goods. The great day of account will bring an awful reckoning, not only to wasters, but to hoarders; for even the unfaithful servants brought back to their lord the talent and the pound at last, but without profit, and the condemnation was for not having used so as to increase the entrusted goods.

II. THE PRINCIPLE OF INVESTMENT

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers" (Matt. 25:27). Money-changing and investing is an old business. The "exchangers," as Luke renders, are the *bankers,* the ancient Trapezitae, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, which his course showed to be not an excuse, but a pretext. It was true that he dared not risk trading on his own account; why not, without such risk, get a moderate interest for his Master by lending to professional

traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

James Watt, in 1773, formed a partnership with Matthew Boulton, of Soho, for the manufacture of steam engines—Watt, to furnish brains, and Boulton, hard cash. This illustrates our Lord's teaching. The steward has money, or it may be other gifts, that can be made of use, but he lacks faith and foresight, practical energy and wisdom. The Lord's "exchangers" can show him how to get gain for the Master. The Church boards are God's bankers. They are composed of practical men, who study how and where to put money for the best results and largest returns, and when they are what they ought to be, they multiply money many-fold in glorious results. The Church partly exists that the strength of one member may help the weakness of another, and that by co-operation of all, the power of the least and weakest may be increased.

III. THE SUBORDINATION OF MONEY

Another most important principle is *the subordination of money,* as emphatically taught and illustrated in the rich young ruler. (Matt. 19:16-26.) This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol, and when He dealt a blow at his money, the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the man's having great possessions that was wrong, but that his possessions *had* the man; they possessed him and

controlled him. He was so far the slave of money that he could not and would not accept freedom by the breaking of its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave, a victim held in bonds by love of money; but covetousness is idolatry, and no idolater can enter the kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood, and the masterhood of the Lord!

IV. THE LAW OF RECOMPENSE

We ascend a step higher, and consider our Lord's teaching as to the *law of recompense.* "Give, and it shall be given unto you" (Luke 6:38). We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. George Müller conducted for over sixty years enterprises requiring at least some hundred and twenty-five thousand dollars a year. Note also the experiences of William Quarrier and Hudson Taylor, and D. L. Moody and Dr. Barnardo. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Müller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a

century, that it was safe to give to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

V. SUPERIOR BLESSEDNESS

Kindred to this law of recompense is the law of *superior blessedness.* "It is more blessed to give than to receive" (Acts 20:35). Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our Great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the moisture which the spring gives out in streams and evaporation, returning in showers to supply the very channels which filled the spring itself.

VI. COMPUTATION BY COMPARISON

We rise a step higher in considering God's *law of computation.* How does He reckon gifts? Our Lord teaches us that it is *by comparison.* No one narrative is more telling on this theme than that of the poor widow* who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers that gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than any of all the rest, because, while they

*Mark 12:41-44; Luke 21:1-4.

gave out of a superfluity she gave out of a deficiency—they of their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? And the two mites "make a farthing." He who, as the Superintending Providence of nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the Overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how He estimates money gifts—not by what we *give,* but by what we *keep*—not by the amount of our contributions, but by their *cost* in self-denial. This widow's whole offering counted financially for but a farthing (κοδράντης, a quadrant, equal to four mills, or two fifths of a cent, as three-fourths of an English farthing). What could be much more insignificant? But the two mites constituted *her whole means of subsistence.* The others reserved what they needed or wanted for themselves, and then gave out of their superabundance (περισσεύοντος). The contrast is emphatic; she "out of her *deficiency,*" they "out of their *supersufficiency.*"

Not all *giving*—so-called—has rich reward. In many cases the keeping hides the giving, in the sight of God. Self-indulgent hoarding and spending spread a banquet; the crumbs fall from the table, to be gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource, is surrendered to God, then comes the vision of the treasure laid up in heaven.

VII. UNSELFISHNESS IN GIVING

We ascend still higher to the law of unselfishness in giving. "Do good and lend, *hoping for nothing again*" (Luke 6:35).

Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts his bread-seed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows God-likeness, and by it we grow into the perfection of benevolence.

VIII. SANCTIFIED GIVING

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—*association gives dignity to an offering* (Matt. 23:19). If the cause to which we contribute is exalted it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the central focus of all gifts; it was associated with His worship, and the whole calendar of fasts and feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they

depend on man's enterprises and schemes, which we may not altogether approve. But some causes have Divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

IX. TRANSMUTATION

Another law of true giving is that of *transmutation.* "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). This, though considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for *money,* practically worshipped. It reminds us of the golden calf that was made out of the ear-rings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and *coined into Bibles,* churches, books, tracts, and even *souls of men.* Thus what was material and temporal becomes immaterial and spiritual, and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him into everlasting habitations. May this not be what is meant by the *true riches*—the treasure laid up in heaven in imperishable good?

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Not only the magi's gold, frankincense and myrrh, and the

alabaster box of ointment of spikenard, very precious, and the houses and lands of such as Barnabas, but fishermen's boats and nets, the abandoned "seat of custom," the widow's mites, and the cup of cold water—yes, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendent riches" of consecrated poverty.

Never will the work of missions, or any other form of service to God and man, receive the help it ought until there is a new conscience and a new consecration in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsy pretexts for diverting the Lord's money to carnal ends. The few who learn to give on Scriptural principles learn also to *love* to give. These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drought.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing" (Ex. 36:6). So far as known, this is the one and only historic instance of such excess of generosity. But should not that always be the case? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When His work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely His unspeakable gift should make all giving to Him a spontaneous offering of love that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odor of self-sacrifice!

CHAPTER VI

SATAN AND HIS KINGDOM*

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I. SATAN'S ORIGIN AND HOME

The Scriptures give but veiled glimpses of his origin and home, for their purpose is more expressly to reveal God in His character; and Christ as the Redeemer of men; with the history of the redeemed from the fall of Adam, their salvation through the Cross, and their eternal destiny, when Christ shall have "abolished all rule and all authority and power" (1 Cor. 15:24), contrary to the reign of God, and God Himself shall be All in all.

Our Lord says of Satan, "he was a murderer from the beginning" (John 8:44) and John says of him that he "sinneth from the beginning" (1 John 3:8).

II. SATAN'S POSITION AND CHARACTER

In regard to the position and character of Satan we know that he is the very embodiment of a lie, for "There is no truth in him . . . he is a liar, and the father of it," said the Lord. The various names by which he is described in the Scriptures reveal his power. Fallen though he be, he is called by the Lord Jesus no less than three times the "prince of this world" (John 12:31; 14:30; 16:11), thus plainly recognizing his rule over the earth. That he is a personage of rank and power we learn from Jude: "Michael, the archangel, when contending with the devil, he disputed about the

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body of Moses, *durst not* bring against him a railing judgment, but said, *The Lord* rebuke thee" (Jude 9). He is also called the "god of this age" (2 Cor. 4:4, margin), for men obey and worship him, even unconsciously, when they do not obey and worship the Creator.

The fallen archangel is moreover described as the "prince of the power of the air" (Eph. 2:2), meaning wicked spiritual powers dwelling in the aerial heavens, for it seems the "Satanic confederation has its seat in the atmospheric heaven —in the spaces above and around our world" (Seiss). That the "prince of the power of the air" has power (when permission is granted) to wield the forces of the air we see in the history of Job; for at his bidding lightning fell from heaven to consume the flocks of the faithful servant of God, and he caused a wind to blow Job's house down and kill his children. In relation to his attacks upon the children of men the prince of this world is called the "tempter" (1 Thess. 3:5), because it is his fiendish delight to tempt others from loyal obedience to God. And he is named "the devil" (1 Tim. 3:6, 7)—a word *never used in the plural,* and always, and only, of Satan himself. "The Hebrew name Satan occurs in the New Testament thirty-five times interchangeably with the Greek Diabolos, which is also used thirty-five times. The word Diabolos signifies "separator and slanderer" (Blackstone), or "malignant accuser." Satan is the great separator, and he separates by slandering. He separated the race of man from God in Eden, and ever since he has been separating men from each other, with hatred, malice, envy and jealousy. He is especially named the "accuser of the brethren" (Rev. 12:10), and we find him also described as "the great dragon," the "old serpent," and the "deceiver of the whole inhabited earth."

That the adversary still has the world under his rule, is unmistakably shown in his attack upon the Lord Jesus in the wilderness. The Lord was led, under the constraint of the

Holy Spirit, into the wilderness to be "tempted of the devil," and after other temptations, the devil showed Him "all the kingdoms of the inhabited earth. And the devil said unto Him, *To Thee will I give all this authority,* and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship before me, it shall all be Thine" (Luke 4:5, 6, 7, *margin*).

What a daring condition to put to the Son of God. The fallen archangel is craving for worship still.

The extent of His claim to *"all the kingdoms of the inhabited earth"* the Son of God did not deny, and later the Lord plainly speaks of Satan's *kingdom.* "If Satan also is divided against himself, how shall his kingdom stand"? (Luke 11:18.) And He adds, "The strong man fully armed guardeth his own court," until "a Stronger than he" comes upon him, and sets his captive free. How fitting therefore the petition, "Deliver us from the *evil one"* (Matt. 6:13)! John also emphasizes the universality of Satan's rule, for he writes, "The whole world lieth in the evil one" (1 John 4:19)—it is sunk in the darkness which is his sphere, and is under the rule of the *"world-rulers of this darkness"* (Eph. 6:12). The Scripture makes no distinction between high and low, or between cultured and ignorant, when it states that the "whole world"—heathen and Christendom—lies "in" the realm of the evil one.

In heathen lands, the deceiver is daring in his tyranny, holding men and women in gross and open sin. In civilized countries, the god of this age needs must veil his working. In these last days, however, he is beginning to more openly manifest himself as the prince of the world. He is familiarizing people with his name. Books to be popular must be about him, and in fashion's realm serpents have been the favorite ornaments of dress, while palmistry, clairvoyance, planchette, and other means of intercourse with the spirits of evil, abound on every hand.

The adversary has also his organized governments, which the Apostle Paul describes as "principalities . . . powers . . . sovereigns of this present darkness" (Eph. 6:12, C. H.). We read of "Satan's throne" (Rev. 2:13); of "his ministers" (2 Cor. 11:15); of his "principalities" and his "powers"; and of his hosts of "spirits of evil" (Eph. 6:12, C. H.) in the heavens. Daniel's account of his interview with the messenger from God supports the view that these principalities and powers of Satan are given charge of specified countries; for the Satanic "prince of Persia" withstood the heavenly messenger, who said that on his return he would again have to meet with the same Prince, together with the "Prince of Greece" (Dan. 10:13, 20). Satan therefore reigns over an aerial kingdom of hierarchies and spiritual powers, and a kingdom on earth in the world of men, and he governs by means of an organized government.

But let us not forget that all these hosts are compelled to acknowledge the Sovereign Lord of the Universe! *Unbelievers in God are alone to be found on earth,* for the powers of evil "believe and shudder" (James 2:19), knowing that they are reserved unto judgment.

III. SATAN'S SYSTEM OF RELIGION

In his organized government the adversary has also a *religion* for those whom he can delude and deceive, showing his perfect mimicry of the worship of the true God.

WORSHIP OF IDOLS

In 1 Corinthians one aspect of Satan's religion is revealed as we are shown what *idol-worship* actually means. They who would walk in fellowship with God must "flee from idolatry," lest they would hold *"communion with demons."* They dare not partake of the "table of the Lord," and of the "table of demons." (1 Cor. 10:19-22, C. H.). The matter was vital to the Corinthians, as it now is to native Christians in heathen

lands, for oftentimes the meat offered for sale had first been offered to idols, and some of the Corinthian Christians had accepted invitations to feasts celebrated in the temple of heathen gods—feasts which were acts of idolatrous worship. Thus we see how the fallen archangel not only deceives, and holds in darkness the human race, but he adds to their destruction, by seeking to meet the desire for an object of worship which lies dormant in every breast.

OUTWARD PROFESSION OF GODLINESS

But apart from direct Satanic worship, Satan has other ways of meeting the need for some religion. Paul writes to the Romans, "Thou that abhorrest idols, dost *thou* commit sacrilege?" (Rom. 2:22, *margin*) as he shows that no outward rite or ceremonial fulfillment of the law is acceptable to God. Satan knows this, and therefore persuades men that outward obedience to some creed is enough, thus deluding multitudes into a false peace by causing them to rest upon an outward ceremony or form of words.

In the Lord's message to the church at Smyrna, He spoke of those who "*say* they are Jews, and are not, but are the synagogue of Satan" (Rev. 2:9). It appears by this that the adversary has not only a religion which gives him worship through material images, but that his "synagogue" or congregation is made up of professors of religion who are without the inward truth. John writes, "If we *say* that we have fellowship with Him, and walk in darkness [i. e. in sin], we lie, and do not the truth" (1 John 1:6, A. V.); and the most severe words that ever passed the lips of Christ were His scathing exposures of the Pharisees. "They *say* and do not" He said, and "outwardly appear righteous unto men," when inwardly full of hypocrisy. He told them they were of their "father the devil," and called them "serpents," and the "offspring of vipers" (Matt. 23:15). And yet the Pharisees claimed *God as their Father,* and were the straitest sect in

Israel in the outward fulfilling of the law! The Lord's strong words make it appear that Satan's invisible "church" is filled with those who make religion a cloak while they are really his subjects.

SATAN'S DOCTRINES

The Apostle Paul wrote to Timothy that the Holy Spirit had expressly told him that in the latter days the adversary would seek to draw many away from the faith by the teaching of spirits inculcating "doctrines of demons" (1 Tim. 4:1, *m.*). So that Satan has "doctrines" as well as system of worship—a "cup," a "table," and a "synagogue!" Paul said that the teaching would be given through men who would *profess to be what they were not,* and whose consciences would be seared as with a hot iron.

These "teachings of demons," through false teachers acting under their control, had already begun in the first century, and seducing spirits were evidently at work in the church at Thyatira drawing servants of God from their Lord through the "deep things of Satan" (Rev. 2:24). One calling herself a prophetess was leading souls astray, teaching them to "eat things sacrificed to idols." The Lord's complaint was that the church suffered these things to be in its midst—things upon which He pronounced the most awful warning of certain judgment. Satan's religion has always one clearly defined mark in the *omission of the Gospel of Calvary.* And by this test all "gospels" that are not the Gospel may be recognized! The atoning death of the Son of God; His propitiation for sin; His blotting out of sin; His deliverance from the power of sin by the severing power of the Cross; His call of the blood-redeemed soul to the Cross in humiliation of self, and sacrifice for others—in brief, *all that Calvary means,* is emphatically repudiated, or else always carefully omitted, in the doctrines of the seducing spirits which are evolved in hell! Let everyone thus test the tenets of The-

osophy, of Christian (?) Science, and all other teachings now being poured into the world by spirits of evil, who do not hesitate to appropriate for their purposes the very language describing the effects, and blessings of the Gospel.

It cannot always be said that there is no *mention* of the Cross (and in his later workings, even of the *Blood* of Christ), in Satan's religious teaching, but it is *the Cross as only an outward symbol* without the inward power, for he knows that it is only the real acceptance of the death of Christ—or Cross of Christ—which saves from sin and delivers the soul from the power of Satan.

IV. SATAN'S SUBJECTS

"The whole world lieth in the evil one," declares the Apostle John, but it is of the supremest importance to the prince of this world that those who dwell in his realm should not know it. To keep men ignorant of their position *he blinds their minds!* "The god of this world hath blinded the minds [*m.*, thoughts] of the unbelieving, that the light of the Gospel . . . should not dawn upon them" (2 Cor. 4:4).

The adversary dreads the light of God, for light reveals things as they are, both in the natural and in the spiritual world. "Ye shall know the truth, and the truth shall make you free" (John 8:32). The truth about the love of God to men, of men as sinners needing a Saviour, and of God's gift of a perfect Saviour when really apprehended by the soul, must set free, and so the adversary hides the truth from his captives. They are kept "darkened in their understanding" and are thus "alienated from the life of God because of the ignorance that is in them" (Eph. 4:18).

That the truth must reach the *understanding* to be effectual in delivering the soul is evident from the Lord's words that the good ground which received the seed was in the one "that heareth the Word, and *understandeth it*" (Matt. 13:23; see also Col. 1:9; 1 John 5:20). The adversary therefore

labors to keep the understanding darkened, blinding the mind with (1) wrong thoughts about God, (2) prejudices of all kinds, (3) philosophy of earth, (4) false reasonings concerning spiritual things, or else he occupies the thoughts with earthly things, earthly idols, or the cares and pleasures of this life. The Spirit of God alone can defeat the evil one, and destroy the veil which darkens men's minds.

The adversary seeks to snatch away the Word of truth. "When anyone heareth the Word . . . and understandeth it not, then cometh the evil one, and snatcheth away" (Matt. 13:19). The adversary, or his minions, attends every preaching of the Word of truth, and when it does not enter the understanding it is easily snatched away. Once the smallest seed of the Word of truth enters the *understanding* it is sure to bring forth fruit in its season, unless it is choked by other things entering in.

The adversary keeps his subjects in a false peace. "The strong man fully armed guardeth his own court," and "his goods are in peace" (Luke 11:21). Here the adversary is pictured as in full control of the darkened sinner, keeping him in peace, and the sinner is guarded carefully by the terrible one who is "fully armed" to meet every attempt to deliver the captive from his bonds. The poor soul resents his peace being disturbed, and cries, "Let me alone," but the time comes when the "Stronger than he"—the Man of Calvary—lays hold of the captive soul, and he is delivered "out of the power of darkness, and translated . . . into the kingdom of the Son" (Col. 1:13).

The adversary counterfeits the true work of God. "While men slept, his enemy came, and sowed tares also among the wheat" (Matt. 13:25, 38, 39). The "tares are the sons of the evil one . . . the enemy that sowed them is the devil." *The attention of the world must be drawn to the counterfeits, and the true living seed of God hidden,* for the tares look like the wheat until the time of fruit! And God

looks on! "Let both grow together till the harvest," He cries, for the tares cannot be uprooted without danger to the growing wheat. And the adversary also works on! The Lord's wheat, and the adversary's tares; the true and the counterfeit; are always found side by side throughout the inhabited earth.

We must face the fact that the Scriptures declare these things to be true concerning all men, be they high or low, rich or poor, cultured or ignorant. There is no trace given of neutral ground. The Scripture "hath shut up all things under sin" (Gal. 3:22) that "every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19, A. V.). "He that doeth sin is of the devil" (1 John 3:8). The Divine life which comes from God, and is implanted in the child of God, does not sin, for the good tree bears good fruit. The fallen life must also bring forth its own fruit of sin. Sin in greater or lesser degree it is true, but *sin* as God calls sin. *We are children of the one by whose life we live.* Children of God if His life is imparted to us, or "children of the devil" if we live under his control.

The arch-fiend has studied the fallen race of Adam for many thousand years, and knows how to allure his subjects. Among the sons of men there are some with more spirit-capacity than others, and these are the ones especially open to his snares, and most likely to become his tools to work out his will. These souls would not be allured by the "flesh," nor would vain philosophy and reasonings charm them. Beguiled, as the serpent beguiled Eve, by the fascination of the knowledge of good and evil, he draws them on into unlawful dealings with the spirit-world, until some are given "a spirit of divination" (Acts 16:16) like the damsel at Philippi, or like Simon the sorcerer, and are led into "magical arts" as in the days of Paul. Such are the workings of the adversary today in spiritism, palmistry, crystal-gazing, and such like things. In the twentieth century professed Christian

people are once more practising the "abominations" which caused the Lord to cast out the nations of Canaan before His people Israel. Abominations which Jehovah solemnly forbade Israel to touch. (Read Deut. 18:9-12.)

But all is in fulfillment of the Apostle Paul's forecast of the latter days. The grievous times are upon us. Men are "lovers of self, lovers of money, . . . lovers of pleasure rather than lovers of God; holding a form of godliness" while denying the power thereof (2 Tim. 3:1-6).

V. SATAN CONQUERED AT CALVARY

Satan was conquered at Calvary. The disobedience of the first Adam was met by the obedience of the second—the Lord from heaven. The punishment of death was carried out upon the sinless One who took upon Him the sins of the world, and died as the Representative Man. The fallen race of Adam which God said must be "blotted out" (Gen. 6:7, *m.;* Gen. 7:23, *m.*), because, "every imagination of the thoughts of the heart was only evil continually," was nailed to the Cross in the person of the second Adam, and by the Cross the Lord from heaven triumphed over the prince of darkness. *"Through death"*—the very result of sin; *"through death"*—the very weapon by which the evil one held his subjects in bondage; *through death*—the Prince of Life destroyed "him that had the power of death, that is, the devil" (Heb. 2:14). Satan has fallen from heaven. He was "cast out," his power destroyed, his kingdom shaken, at the place called Calvary.

But though the adversary was conquered at Calvary and cast down from his throne of power, he is left at large while the proclamation of the victory is sent throughout his dominions, for the purpose of giving the choice of masters to every human being. How bitterly the adversary resists the work of the Holy Spirit in men as their eyes are opened to the truth! But far more keenly does he resist the full enlightenment of the believer which makes him so possessed by the Holy Spirit

that he becomes an equipped and aggressive warrior in the army of the Lord.

VI. SATAN'S DEVICES AGAINST THE FULL DELIVERANCE OF HIS CAPTIVES

Note some of the ways in which the adversary resists the full deliverance of the soul after the light of the Gospel has dawned upon him:

He seeks to keep back the soul from full surrender to God. "Ananias, why hath *Satan* filled thy heart to deceive the Holy Ghost, and to keep back part . . . ?" (Acts 5:3, *m.*) It was when all were placing their possessions entirely at the disposal of the Lord! Ananias laid part of his possessions at the Apostle's feet, pretending that it was "all"! Peter, filled with the Spirit discerned the truth, and his stern words at once unveil the source of the sin! *Satan* had "filled his heart" to make him "keep back part." Keep back part for self, is the tempter's whisper, for something kept for self gives place to the devil, and keeps the Redeemer from His Throne in the heart.

He resists the removal of the filthy garments spotted by the flesh. "Satan standing at his right hand to be his adversary" (Zech. 3:1). Joshua is seen standing before the Lord clothed in filthy garments with Satan as his adversary. Even so does the devil resist every child of God as he stands before the Lord seeking to be clothed with change of raiment. Clothed in the garments spotted by the flesh, the redeemed one stands in dumb helplessness before the Lord. The simple words, "The Lord rebuke thee, O Satan," are spoken and the foe is silenced. The soul seeking deliverance is here shown the way of victory over the adversary! Just as we are, we must stand before the Lord in our deep need, and count upon Him to rebuke the evil one.

He uses others to tempt us from the way of the Cross. "Be it far from Thee, Lord . . . But He turned and

said unto Peter, Get thee behind Me, Satan" (Matt. 16:22, 23). When the soul has yielded all in full surrender, and in dumb helplessness ceases from his own efforts to save himself, he knows by the Holy Spirit that he must take the Cross, and deny himself, if Christ is to see of the travail of His soul, and be satisfied. But "Be it far from thee," cries the adversary, through the lips of even servants of God, who have dimmer visions of the things of God, and know not the eternal loss to the soul who listens to their plea. But "Get thee behind me, Satan," the redeemed one must cry as he looks behind the human voice, and sees the adversary of God.

He inflames the life of nature into division and strife. "If ye have bitter jealousy and faction in your heart . . . [it] is earthly, natural [or animal], *devilish*" (Jas. 3:14, 15, *m.*).

James points out that all "jealousy" and "faction" has its source in the life which he calls animal, and "devilish"! Satan is shown here to be the real power working through the fallen life of nature. Possibly when the believer has taken the Cross for himself, circumstances arise when "loyalty demands that he should stand up for a friend!" The spirit of faction comes in, or jealousy for others, and the adversary triumphs. The Apostle says that the wisdom which is from above is "without partiality." All *faction,* all *jealousy* for the "own," in friends, or denomination, is instigated by the evil one *to keep the believer in the sphere* lying under his rule.

The wiles of the devil concerning "revelations." "I know a man in Christ . . . caught up into paradise" (2 Cor. 12:2, 4). "I will love him, and will manifest Myself unto him" (John 14:21), is a promise made by the Lord on the eve of His passion. There is a moment when the promise is fulfilled, and Christ reveals Himself to the obedient heart, and the believer knows the Risen Lord. To some He is manifested in light above the brightness of the sun, as to Paul in a wondrous heavenly vision, and others are but con-

scious of His Presence in a peace and joy unspeakable. In any case the glorified Christ now becomes a living reality to the soul. What are the wiles of the adversary now but an attempt to personate the Lord! The believer must know that the evil one can fashion himself as an angel of light, and work with all "power and signs and lying wonders" (2 Thess. 2:9) to lead astray the very elect.

We need to walk carefully with God at this stage of the spiritual life, not coveting wonderful experiences, but rather an ever-deepening conformity to the death of Jesus (Phil. 3:10), so that the life of Jesus may be manifested (2 Cor. 4:10, 11) to all around. "Visions and revelations" are not given to the soul for its own enjoyment, but for some definite purpose, as with the Apostle Paul when he was stoned in Lystra; called to Macedonia; or needed clearer guidance to remain in Athens.

The wiles concerning the voice of God. "The sheep follow Him, for they know His voice . . . they know not the voice of strangers" (John 10:4, 5). The Lord does speak to His children, and makes them to know His voice from the voice of strangers. They know it as a *babe knows its mother's voice,* but like the babe they may not be able to say how or why. When the believer is brought by the Spirit into the Spirit-sphere, and Christ is manifested to him, one of the first results is a knowledge of the voice of the Lord, in a way the soul has never realized before. The adversary knows that the believer has but little knowledge of his foe, so the wiles are soon planned to counterfeit the voice of the Lord, so as to confuse or to mislead the soul, either to *destroy his faith in the guidance of the Spirit,* or else to lead him in obedience to the voice of the devil, and in strong delusion to believe a lie.

The believer who would overcome must now know how to distinguish the voice of the Lord from the voice of the foe. This may be done by its effect, and by its object. The voice of

the Lord brings a deep calm over the spirit, whereas the voice of the devil often causes confusion, restlessness, agitation and uncertainty. The voice of the Lord is invariably in accord with the teaching of the Word of God, although the adversary also can quote Scripture, but it is usually texts with the portions omitted which safeguard, or interpret the whole, or else he uses isolated words wrenched from the context which explains them! The wiles of the adversary are the most subtle, and likely to succeed, in the early days of the life in the Spirit-sphere, for as the believer matures in the knowledge of God, the *"mind* of Christ" becomes the mind of the one closely in fellowship with God. It is well that the believer should understand this, lest he give advantage to the enemy by falling into discouragement, or depression, when the transition from childhood to manhood takes place, and God is teaching him how to use his spiritual senses, discerning good and evil. (Heb. 5:14.)

The wiles concerning guidance. "As many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). There is scarcely any subject connected with the spiritual life more difficult to explain, and more misunderstood than the subject of guidance! The words, "I was 'led' to do this or that," are so often used when there is no evidence of any leading at all. There are many wiles of the adversary around the subject. One tactic of the evil one is to make souls confused and distracted over what is the will of God; others he deludes into throwing aside all use of their judgment and knowledge, to act upon some isolated text, or some "thought" that came to them in prayer; others are beguiled into an attitude of judgment upon the walk of others, or else into a position not far short of infallibility, though they would not use the word. Our text gives the principal mark of the true guidance of the Lord. *"Led* by the Spirit" means that He *deals,* and does not drive or force, therefore the soul must take heed not to force itself to any course of action which is repugnant to it,

that is, *pre-supposing that the will is surrendered to God, as ready to take any course unmistakably shown to be His will.*

Then let us understand, too, that as the life of Christ matures in the believer, the Spirit leads more from *within* by the working of *life,* which manifests itself as simply and naturally as the life of nature. When the believer becomes a "full grown man" (Heb. 6:1, R. V. *m.*), with heart and will under the complete control of the Spirit, the new life will increasingly work in him with less and less *perceived action* to his consciousness. As many as are led by the Spirit, in this way, are indeed sons of God, with spirit, soul, and body, working out His will with ease and spontaneity. (1) They are "guided by the skilfulness of His hands" (Psa. 78:72), leading them hour by hour into the path prepared for them. (2) They are guided by their faithfulness to God: "The integrity of the upright shall guide them" (Prov. 11:3)—for they know what to do by the very instinct of right and wrong which God has planted within them. (3) The "meek will He guide in judgment" (Psa. 25:9), for He uses their renewed minds (Rom. 12:2), yea, giving them the very mind of Christ, which led Him to empty Himself, and be obedient unto death —the death of the Cross. The soul that knows this principle of sacrifice and self-effacement as the characteristic of the life of Christ, *needs no inner voice nor special guidance, to tell him what course he is to take while walking in this present evil world!*

The wiles concerning "liberty." "Ye have been called unto liberty; only use not liberty for an occasion to the flesh" (Gal. 5:13, A. V.). The believer who has emerged into the life in the Spirit finds himself free in a way he has never known before. It is just now that the evil one is ready with new wiles to ensnare the freed one, suggesting to him (1) "You have liberty now to do anything, for you are free"; or (2) "You are under no man's control now, especially those who are in the flesh." And the adversary now does his best to

counterfeit the true freedom in Christ by inciting rebellion to those in authority, and fleshly zeal under the name of the liberty of the Spirit. But the Word of God shows that the liberty wherewith Christ makes us free is really freedom from slavery to sin, and to the evil one. The freed soul passes under *law to Christ,* under the perfect law of liberty, which is liberty to do right, instead of *seeing* what is right, and *doing* what is wrong. Liberty to obey God intsead of disobeying Him.

The law of Christ comes in here, and shows that there is a limitation placed to liberty by the conscience of the weak brother. The freed one is not only to be subject to others in authority for the Lord's sake, but is to take heed lest his liberty of action become a "stumbling block to the weak" (1 Cor. 8:9). The Apostle Paul sets the example to the believer, and he wrote, "I have not used my right, but forego every claim, lest I should by any means hinder the course of Christ's glad-tidings" (1 Cor. 9:12, C. H. and note). The meaning of the word "claim" is "to hold out against." He would not "hold out" for his rights, but forego everything for himself rather than hinder the Gospel.

CONCLUSION

These wiles of the devil are those which will meet every believer who enters the sphere of the Spirit, and they are wiles which cease to a great extent as he progresses in the knowledge of God, and learns to know his foe.

The preaching of the Cross is therefore the supreme need in this day of contact with the supernatural forces of the unseen world, and conformity to the death of Christ (Phil. 3:10), rather than the craving for signs and wonders, is the safest objective for all who desire to press on in the fullest knowledge of the upward calling of God in Christ Jesus our Lord.

CHAPTER VII

THE HOLY SPIRIT AND THE SONS OF GOD

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It is evident from many tracts and treatises on the Baptism of the Holy Spirit that due importance has not been given to the *peculiar characteristic* of the Pentecost gift in its relation to *the sonship of believers.*

Before considering this theme a few brief statements may be made concerning the personality and deity of the Holy Spirit and His relation to the people of God in the dispensations and times preceding the Day of Pentecost.

1. *The Holy Spirit, the Comforter, another Person, but not a different Being.*

In general it may be said, He is not an "influence" or a sum and series of "influences," but a personal Being with names and affections, words and acts, interchanged with those of God.

He is God as Creator. (Gen. 1:2; Psa. 104:30; Job 26:13; Luke 1:35.) He is one with God as Jehovah (Lord) in providential leading and care, and susceptible of grief on account of the unholiness of His chosen people. We cannot grieve an "influence," but only a person, and a person, too, who *loves us.* (Psa. 78:40; Eph. 4:30.) He is one with God as Adonai (Lord), whose glory Isaiah beheld and John rehearses, who commissioned the prophet and sent forth the apostle. (Isa. 6:1-10; John 12:37-41; Acts 13:2; 20:15-18.) In these Scriptures one and the same act is that of Jehovah and of Jesus and of the Holy Spirit.

Besides the clear evidence of personality and equality in the baptismal words and in the benediction (Matt. 28:19;

2 Cor. 13:14), the promise of Jesus affirms the presence and the abiding of the Spirit to be one with His own and with the Father's in this Word. "If a man love Me he will keep My words, and My Father will love him, and we will come unto him and make our abode with him" (John 16:23). Above all, the name "another Comforter" (Paraclete) suggests a Person who would do for the disciples what Jesus the other Comforter (Luke 2:25) had been doing for them. He speaks, testifies, teaches, reminds, reproves, convicts, warns, commands, loves, consoles, beseeches, prays, intercedes, (often the word is "paracletes"); in brief, all these and other acts and dealings are not those of an impersonal medium or influence, but of a person, and One who in the nature of the case cannot be less than God in wisdom, love and power, and who is one with the Father and the Son; *another Person indeed, but not a different Being.*

2. *The spiritual, Divine life in the people of God is the same in kind in every age and dispensation,* but *the relation* to God in which *the life was developed of old* was *different* from that which now exists between believers as sons and God as Father, and in accordance with that relationship the Holy Spirit acted.

He was of old the Author and Nourisher of all spiritual life and power in righteous men and women of past ages, in patriarch and friend of God, in Israelites as minors and servants, in pious kings and adoring psalmists, in consecrated priests and faithful prophets; and whatever truth had been revealed, He employed to develop the Divine life He had imparted. From the beginning, He used promise and precept, law and type, Psalm and ritual to instruct, quicken, convince, teach, lead, warn, comfort and to do all for the growth and establishment of the people of God.

The Psalms run through the gamut of the spiritual experience possible for those, who while waiting for the consolation of Israel and the future out-pouring of the Holy Spirit, were

"apart from us" not to be "made perfect" as sons and as "worshipers." More than one prayed, "Teach me to do Thy will, for Thou art my God; let Thy good Spirit lead me into the land of uprightness" (Psa. 143:10). But there was then still lacking among men the consummate Reality and perfect Illustration of a Son of God.

When at last, all righteousness and holy virtues appeared in a Life of filial love and obedience, even in Christ "the first-born of many brethren," then the Mold and Image of the spiritual life of the saints of the old covenant, who were waiting for sonship, was seen perfect and complete.

It was pre-eminently the life of a Son of God and not only of a righteous man; of a Son ever rejoicing before the Father, His whole being filled with filial love and obedience, peace and joy. In ways Godward and manward, in self-denial and in full surrender to His Father's will, in hatred of sin and in grace to sinners, in purity of heart and forgiveness of injuries, in gentleness and all condescension, in restful yet ceaseless service, in unity of purpose and faultless obedience—in a word, in all excellencies and graces, in all virtues and beauties of the Spirit, in light and in love, the Lord Jesus set forth the mold and substance of the life spiritual, divine, eternal.

3. *Redemption must precede both the sonship and the gift of the Spirit.*

This is very clearly seen in the Apostle's argument on the great subject: "God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God sent forth the Spirit of His Son into our hearts, crying, Abba, Father" (Gal. 4:4-6). The word "adoption" signifies the placing in the state and relation of a son. It is found in Romans 9:4; 13:15, 23; Gal. 4:5; Eph. 1:5.

In the writings of John believers are never called sons, but "children" ("born ones"), a word indicating nature, kinship.

Sonship relates not to nature, but to legal standing; it comes not through regeneration, but by redemption. The disciples of Jesus had to wait until the Son of God had redeemed them; and then on the redeemed disciples the Spirit of God was poured at Pentecost, not to make believers sons, but because they had become sons through redemption. In brief, sonship, though ever since redemption inseparable from justification, does in the order of salvation succeed justification. Justification in Rom. 5:1 precedes the "grace" of sonship in 5:2. This "access" or "introduction" is of the justified into the presence of God as Father; and it is through Christ and by the Spirit. (Eph. 2:18; 3:12.)

We were "predestined" to be sons of God, and to be "conformed to the image of His Son" (Eph. 1:5; Rom. 8:29). In Eph. 1:5 the "sonship" is rather corporate; all believers are viewed as one "son," one "body," just as Jehovah said of Israel, "My son," "My first born." This corporateness is really to be understood in Gal. 3:28, which may read, "Ye are all one son in Christ Jesus," instead of "one man." (See also Eph. 4:13; 1 Cor. 12:12.)

And this image is His as glorified, so that until we have been conformed to His body of glory, our "adoption" or sonship is not complete nor our experience of redemption finished. (Rom. 8:23.)

And special emphasis should be laid upon the truth that sins were before God only *pretermitted* until the atonement was made; "propitiation for the pretermission [passing over] of sins that are past" (Rom. 3:25); "for the redemption of the transgressions that were under the first testament" (Heb. 9:15).

Remission came through the great offering for sin, just as sonship came through this redemption; and as the Spirit was given because believers had become sons, so also He could be given because believers had received the remission of their

sins. This is the invariable order; faith in Christ, remission of sins, gift of the Holy Spirit.

Yea, more, as without the gracious power of the Spirit of God *the new birth* would be impossible, so without the redeeming blood of Christ the estate of sonship would have been unattainable; the Spirit and the blood are equally necessary to the full accomplishment of the eternal purpose of God.

In brief, through redemption the new dignity of sonship was conferred, the new name "sons" was given to them as a new name "Father" had been declared of Him; a new name was given to the life in this new relation, "the life eternal," and a new name, "Spirit of His Son," was given to the Holy Spirit, who henceforth, with new truth and a new commandment, would nourish and develop this life and illumine and lead believers into all the privileges and duties of the sons of God.

These facts are then all related to and dependent upon each other; Jesus must first lay the ground of the forgiveness of sins of past and future times in His work of redemption and reconciliation; as risen and glorified, not before, He is "the first-born of many brethren," to whose image they are predestined to be conformed; as the Son, He declared to them the name of God as Father, the crowning name of God corresponding to their highest name, sons of God. As His "brethren" in this high and peculiar sense, He did not call them until He had first suffered, died, and risen again from the dead, but that name is the first word He spoke of them on the morning of resurrection, as if it were the chiefest joy of His soul to name and greet them as His brethren, and sons of God, being in and with Him "sons of the resurrection;" and because they were sons, the Father, through the Son, sent forth the Spirit of His Son into their hearts, crying, "Abba, Father!"

It is the marvelous dignity of a sonship in glory, like that of our Lord Jesus, with all its attendant blessings and priv-

ileges, service and rewards, suffering and glories, to which the gift of the Holy Spirit is related in this present dispensation.

Accordingly when the disciples were baptized with the Spirit on the Day of Pentecost they were not only endued with ministering power, but they also then entered into the experience of sonship. Then they knew as they could not have known before, though the Book of the Acts records but little of their inner life, that through the heaven-descended Spirit the sons of God are forever united with the heaven-ascended, glorified Son of God. Whether they at first fully realized this fact or not, it is seen as in the Gospel of John, they were in Him and He in them. Was Jesus begotten of the Spirit, so were they; was He not of the world as to origin and nature, neither were they; was He loved of the Father, so were they, and with the same love; was He sanctified and sent into the world to bear witness to the truth, so likewise He sent them; did He receive the Spirit as the seal of God to His Sonship, so were they sealed; was He anointed with power and light to serve, so they received the unction from Him; did He begin to serve when there came the attesting Spirit and confirming word of the Father, so they began to serve when the Spirit of the Son, the Witness, was sent forth into their hearts, saying Abba, Father; was He, after service and suffering, received up in glory, so shall they obtain His glory when He comes again to receive them unto Himself. Verily, "we are as He is in this world." (1 John 4:17; John 10:36; 17:1-26; Rom. 5:5.)

In view of these truths of Divine revelation how foolish the wisdom of the natural man and how sadly misleading the doctrine which makes the "fatherhood of God and the brotherhood of man," which are by nature and creation, identical and co-extensive with that which is by grace and redemption; for not only does the imperative word, "Ye must be born again," sweep away all the merit and glory of man

as he is by the first birth, but also, the predestination to a sonship like that of the Son of God in glory lifts the "twice-born" to a height and dignity never conceived of by the natural man.

4. In the *gift of the Holy Spirit on the Day of Pentecost all gifts* for believers in Christ were contained and were *related* to them as *Sons of God* both individually and corporatively as the Church the Body of Christ.

In kind, as can be seen on comparison, there was no difference in His gifts and acts before and after that day, but the new Gift was now to dwell in the hearts of men as sons of God and with more abundant life and varied manifestations of power and wisdom.

But by the Spirit the one Body was formed and all gifts are due to His perpetual presence. (1 Cor. 12:14.) Also, it is to be understood that such a word of Jesus, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him," could not have been fulfilled until a later hour, for repeating His promise at another time it is said of Jesus, "But this spake He of the Spirit which they that believed on Him should receive, for the Holy Ghost was not yet given, because Jesus was not yet glorified" (John 3:7-39). These are some of the *anticipative sayings* of our Lord, not to be made good until He had died and risen again. The good things could not be given until "transgression had been forgiven and sin covered." The water could not pour forth until the Rock had been smitten. And as to the use of the words, "baptize" and "pour," they afterwards, in later Scriptures, imply the original incorporating act.

It is significant that after Pentecost only the words, "filled with the Spirit," are used. Nothing is said of an individual receiving a new or fresh "baptism of the Spirit." It would imply that the baptism is one for the whole Body until all the members are incorporated; one the outpouring, many the

fillings; one fountain, many the hearts to drink, to have in turn a well of water springing up within them.

The disciples were indeed endued with power for service according to promise; on *that* especially their eyes and hearts had been fixed; that was the chief thing for them; but in the light of later Scriptures it is seen that the chief thing with God was not only to attest the glory of Jesus by the gift of the Spirit, but also *"in one Spirit to baptize into one body"* the "children of God," who until then were looked upon as "scattered abroad," as unincorporated members. (1 Cor. 12:13; John 11:52; Gal. 3:27, 28.) And the Gift, whether to the Body or to the individual member, is once for all. As the Christian is once for all in Christ, so the Holy Spirit is once for all in the Christian; but the intent of the presence of the Spirit is often but feebly met by the believer, just as his knowledge of what it is to be "in Christ" is often most defective.

5. *The Holy Spirit is given at once on the remission of sins* to them that believe in Christ Jesus as their Lord and Saviour.

It is, however, to be observed that as the Spirit acts according to the truth known, or believed and obeyed, *an interval* unspiritual or unfruitful *may come* between the remission of sins and the *marked manifestation* of the Spirit, either in relation to holiness of life, or to power for service, or to patience in trials. It certainly is the divine ideal of a holy life, that the presence of the Spirit should at once be *made manifest* on the forgiveness of sins, and continue in increasing light and power to the end. (Rom. 5:1-5; Titus 3:4-7.)

And this steady onward progress more and more unto the perfect day has been and is true of many, who from early childhood, or from the day of conversion, in the case of adults, were led continuously by the Spirit and never came to one great crisis. With others it is not so, for it is the confession of a large number of men and women, afterward eminent for holiness, devotion, endurance, that their life previous to such

crisis had been hardly worth the name of Christian. Whatever explanation or "philosophy" of such experience may be given, the following is true of the majority.

The full truth of the sonship and salvation of believers may not have been taught them when they first believed; the life may have begun under a yoke of legal bondage; the freedom of filial access may have been doubted, even though their hearts often burned within them because of the presence of the unknown Spirit; and thus weary, ineffective years passed, attended with but little growth in grace or fruitful service, or patient resignation, until a point was reached in various ways, and through providences often unexpected and most marvelous, when at last the Holy Spirit made Himself manifest in the fulness of His love and power.

That there is *with God* an interval between justification and the giving of the Spirit (an interval such as certain theories contend for), cannot be proved. The unsatisfactory experience of the ignorant Christian may lead him to think he never had the Spirit.

There are, however, certain intervals recorded in the New Testament which should be considered. The one between the ascension and Pentecost was for a peculiar preparation through prayer and waiting on the Lord; that of the forty days between the resurrection and the ascension was a continuation of the presence of Jesus the other Comforter, and of whom it is written, "He opened their understanding that they understand the Scriptures," so doing what His Holy Spirit was to do when He came; and during the previous days of His public ministry not only did Jesus teach, but as attested at the confession of Peter, also the Father was revealing truth to men: "Flesh and blood hath not revealed it unto thee, but My Father who is in heaven."

In the light of this word to Peter it may be said that up to Pentecost the Spirit of God was at work in the world in the modes of the old dispensation, but that when the Day of

Pentecost came His peculiar work began in relation to believers as sons of God. Even the breathing of Christ upon the disciples on the evening of the day of His resurrection was, in accordance with the many symbolic acts and sayings recorded in the Gospel of John, symbolic of the Mighty Breath of Pentecost, for both the symbol and the reality were associated with the enduement of power for the service which began at Pentecost. Besides, they were told forty days later to tarry in Jerusalem for such enduement. They could not already have received it and yet be told to wait for it. And Thomas was not present on the evening of that breathing.

As to other intervals; that in case of the converts on the Day of Pentecost was doubtless for the confirmation of the apostolic authority; that of the Samaritans when Philip preached may be accounted for by remembering the religious feud between Jew and Samaritan which now must be settled for all time and the unity of the Church established. Also seeing "salvation is from the Jews," the authority of Jewish apostles must be affirmed, for to them Christ had committed the founding of the Church. (Acts 8: 14-17.)

In regard to Paul, it is evident from the narrative, he knew not the full import of the appearing of Jesus, until Ananias came. The recovery of sight, the forgiveness of sins, the filling of the Holy Spirit, all took place during this interview. He received the Spirit, as was befitting the Apostle to the Gentiles, in a Gentile city, far away from the other apostles, for his apostleship was to be "not from men, neither through a man" (Acts 9: 10-19; 22: 6-16).

But the case of Cornelius proves that *no interval at all need exist,* for the moment Peter spoke this word, received by faith by Cornelius and those present, the Holy Spirit who knew their hearts fell on them: "To Him give all the prophets witness that through His name whosoever believeth in Him shall receive *the remission of sins.*" Peter intended to say more, but God showed by the sudden outpouring of the Spirit

that Peter had said enough, for from Peter's report to the church in Jerusalem we learn that he intended to say more, and not only say more but probably do more, so making an interval even as in the case of the Samaritans through baptism, prayer and laying on of his hands that they might receive the Holy Ghost. (Acts 8:14-17; 10:43-44; 11:15, 16.)

It is especially to be noted in this connection that the text of Eph. 1:13, so often quoted as proving a long interval between faith in Christ and "the sealing of the Spirit," "In whom also *after* that ye believed, ye were sealed with that Holy Spirit of promise," lends no authority for such long interval of time, for the word "after" implies more than the Greek participle warrants, and accordingly the Revision reads, "In whom having also believed, ye were sealed with the Holy Spirit of promise;" *but the very same participle,* "having believed," used by Paul in Ephesians, is used by Peter in the Acts in rehearsing the interview with Cornelius, who received the Spirit *immediately.* (Acts 2:17.)

Neither does the remaining instance of the twelve disciples of John the Baptist whom Paul found in Ephesus, prove that such an interval is necessary or inevitable today; for they had not even heard that Jesus had come, and that redemption had been accomplished, and the Spirit given; but as soon as remission of sins in the name of Jesus was preached to them, they believed, were baptized, and through prayer and the laying on of Paul's hands, received the Holy Spirit. (Acts 19:1-6.)

The question Paul addressed to them, "Have ye received the Holy Ghost since ye believed?" (or in the Revision, "Did ye receive the Holy Ghost when ye believed?") has been most strangely applied in these days to Christians, whereas it was pertinent to these disciples of John only. *To address it to Christians now is to deny a finished redemption, the sonship of believers and the once-for-all out-pouring of the Holy Spirit.*

And it is implied in the case of Cornelius* with which the Apostle Peter had nothing to do except to preach the word, that when the apostles had passed away *the mold of experience* common for all succeeding centuries would be *that of these Gentile converts* wherever in Christendom or heathendom the Gospel of Christ might be preached.

6. The *conditions of the manifestation* of the presence and power of the Spirit are *the same,* at conversion or at any later, deeper experience of the believer, whether in relation to fuller knowledge of Christ, or to more effective service, or to more patient endurance of ill, or to growth in likeness to Christ.

The experience, in each case, is run in the same mold; *each part, each word or fact of Christ, must be received in the same attitude and condition of mind as the first,* when He was seen as the Bearer of our sins, even *by faith alone.*

Negatively, it may be said that the conditions are confessed weakness and inability to help oneself; the end of nature's wisdom, power, righteousness has been reached; utter despair of there being any good thing *"in the flesh"* settles over the soul, a willingness to look to God alone for help begins to stir in the heart. Convictions of unfaithfulness and self-seeking mingle with a hunger and thirst for righteousness and a life worthy of the name of Christian.

It is not, however, as consciously sinless in themselves that the Spirit is given to them who "seek the blessing," but to them as sinless "in Christ." Believers in Christ begin their life in the very standing of the Son of God Himself. Neither do the Scriptures teach, as implied or expressed in certain theories, that there is an interval between the remission of sins and "the sealing of the Spirit," and that "justified" believers may die during such interval having never been "sealed," and so never been "in Christ," and never been attested sons of God.

*Acts 10.

Such belief contradicts the very grace of God and implies that sonship depends upon the gift of the Spirit and not upon redemption and the remission of sins, and would read, "Because ye have the Spirit ye are sons," instead of, "And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father." It also follows that such justified ones devoid of the Spirit are not Christ's nor Christians, for it is plainly written, "But if any man hath not the Spirit of Christ, he is none of His;" and also, "No man can say, Jesus is Lord, but in the Holy Spirit." And as to the proof of the presence of the Spirit at such times, whatever emotions or high raptures may attend the discoveries of the love and power of God in the case of some, they are not to be the tests and measures for all. Conversions are not alike in all, neither are the manifestations of the Spirit. He may come like the sun at high noon through rifted clouds or like a slowly deepening dawn; like a shower or like the dew; like a great tide of air or like a gentle breathing; but "all these worketh the one and self-same Spirit." But more than all, the proof is seen in growth in holiness, in self-denials for Christ's sake, in the manifold graces and abiding fruit of the Spirit.

As in the apostolic day so now the desire exists for the manifestation of the Spirit in marvelous ways; but a life sober, righteous, holy, lived in the hope of the glory to come, is the more excellent way of the Spirit's manifestation and undeniable proof of His indwelling.

Positively, the requirements or inseparable accompaniments of the manifestation of the indwelling Spirit, whether for holy living or faithful service, must be drawn from the example of the Son of God our Lord Jesus. And they are *prayer, obedience, faith,* and above all *a desire and purpose to glorify Christ.* All, indeed, may be summed up in one condition, and that is, *to let God have His own will and way with us.*

If, then, it is to believers as sons of God, to whom and in whom and through whom the Holy Spirit manifests His presence and power, it would follow that whatever Jesus did in order to fulfil His mission in the power of the Spirit, believers must do; and we find His life to have been a life of *prayer* for all the gifts and helps of God, a life of *obedience,* always doing the things that pleased the Father; and so, never left alone, a life of *faith* in the present power of God, a life of *devotion* to the glory of God, so that at its close He, through the eternal Spirit, offered Himself without blemish unto God.

But the chief and all-including condition and proof is the desire and purpose to glorify Christ.

The prayer should not be so much for this or that gift, or this or that result, as for Christ Himself to be made manifest to us and through us. The Apostle who was most filled with the Spirit sums all up in that one great word, "For me to live is Christ." As Jesus the Son of God glorified the Father, so the sons of God are to glorify Christ.

The Spirit cannot be where Christ is denied as Redeemer, Life and Lord of all. Christ is "the Truth," and the Spirit is "the Spirit of the Truth;" all is personal, not ideal, for the sum and substance of material wherewith the Spirit works is Christ. The Spirit cannot be teaching if Christ is not seen in "the law of Moses, and in the prophets, and in the Psalms," as well as in the Gospels, or if Christ is not acknowledged to have continued "to do and to teach" in the Acts and in the Epistles what He began in the Gospels.

If Christ is indeed the wisdom of God unto salvation, the Holy Spirit alone can demonstrate it unto the minds and hearts of men; and He has *no mission* in the world separable from Christ and His work of redemption. The outer work of Christ and the inner work of the Spirit go together. The work *for* us by Christ is through the *blood,* the work *in* us by the Spirit is through the *truth;* the latter rests upon the former; and without the Spirit, substitutes for the Spirit and

His work will be accompanied by substitutes for Christ and His work. The importance, therefore, of the presence and work of the Holy Spirit should be estimated according to that far-reaching and all-touching word of Christ, "He shall glorify Me" (John 16:13-15).

To glorify Christ is to manifest Him as supremely excellent; to blind the eyes of men to that glory is the purpose of the god of this world; therefore, which spirit is at work in a man or in a church can easily be told.

7. In conclusion, the sum of all *His mission is to perfect in saints the good work He began, and He molds it all according to this reality of a high and holy sonship:* He establishes the saints in and for Christ. (2 Cor. 1:21.) According to this reality their life and walk partake of thoughts and desires, hopes and objects, unworldly and heavenly. Born of God and from above, knowing whence they came and whither they are going, they live and move and have their being in a world not realized by flesh and blood.

Their life is hid with Christ in God; their work of faith is wrought out in the unseen abode of the Spirit; their labor of love is prompted by a loyal obedience to their Lord, who is absent in "a far country" to which both He and they belong; their sufferings are not their own but His, who, from out of the Glory could ask, "Why persecutest thou Me?" Their worship is of the Father "in spirit and in truth" before the mercy seat, "in the light which no man can approach unto;" their peace is "the peace of God," which can never be disturbed by any fear or trouble which eternal ages might disclose; their joy is "joy in the Lord," its spring is in God and ever deepening in its perpetual flow; their hope is the coming of the Son of God from heaven and the vision of the King in His beauty amidst the unspeakable splendors of His Father's house; and through all the way, "thorn and flower," by which they are journeying to the heavenly country; it is the good Spirit who is leading them. (Isa. 63:7-14.)

CHAPTER VIII

CONSECRATION

(Exodus 28:40-43)

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Some years ago, when I resided in Toronto, I went one Sabbath morning to attend service at Knox Church, of which the Rev. Dr. Henry M. Parsons was pastor. I went to the service in a very comfortable state of mind, longing of course, for a new blessing, but without any special sense of the kind of blessing which I needed. God, however, understood my real need, and before the sermon was done that morning my comfort was past and I was in distress of mind and spirit. The sermon had been upon a theme connected with the new life in Christ, and the Lord had made such a personal application of it to me that I felt wholly undone. My situation was similar to that of the bride in Solomon's Song who cried: "Look not upon me, because I am black, because the sun hath looked upon me!" And in that state of heart, I returned to my home.

Immediately after dinner that day, I found a quiet place in our home where I might be alone with myself and God, for I needed to understand myself, and above all, to know God's purpose for me. And so I meditated and prayed, and prayed and meditated. Thus, there was brought to me, at last, the consciousness that I was wrong at the center of my life. Not that I doubted that I was saved, for I knew that I was a Christian; nor that I doubted God's acceptance of me as His servant, for I was being daily blessed and used in my work for Him; but that my life was an up and down one, sometimes in fellowship with God, and sometimes out of fel-

lowship with Him; sometimes praising Him for victory won, and more often confessing sin as a result of deplorable defeat. Thus it was that I saw that what I needed was a new consecration.

When I reached this point, I took up my Bible to study the subject of consecration. But not knowing where to turn, I sought the aid of the concordance, with the intention of working out a Bible reading on the subject. Here, however, I met with difficulty. There were few passages which referred to consecration. But I thought to myself that this did not matter, as consecration and sanctification are the same thing, and what I could not obtain under one word I should obtain under the other. But when I looked at the word sanctification, I was in the opposite difficulty, for there were so many passages that I knew not what to do with them. It was in this way that I turned to a passage which I had noticed, which spoke both of consecration and sanctification, namely, Exodus 28:40-43, and it was thus that I shut myself up to it and prayerfully meditated upon it. And I wish to say, that God taught me something from this portion of Scripture, that Sabbath afternoon, which has never been unlearned, and which has revolutionized my life. Not that since then I have never known spiritual inequality, and have ever walked blamelessly before God. Alas! my life has often been marred by failure and sin. Nevertheless, I say it to the praise of Christ, that things have been different from what they were, and that I have possessed a blessed secret of living which I had never possessed before. And it is because I have a longing to pass on to you the secret which God gave to me that I am writing thus personally, and that now, I shall beg to lead you in the study of the passage of Scripture referred to.

The first thing that I noticed in my study is, that consecration and sanctification are not one and the same thing. We are dealing, as I believe, with a verbally inspired Scripture, and I observe that the Spirit says, "consecrate and sanc-

tify." This signifies to me that consecration and sanctification—I speak from an experimental standpoint—are separate things. It is clear that they are closely connected, that one precedes the other and leads to the other, and that the other follows the one and results from that one. Indeed, one may truly say that they are inseparable. At the same time, consecration comes first and sanctification comes second. To put it in the form of a picture, consecration is the initial act of going through the outer door of a palace, and the subsequent acts of passing through other doors in the palace in order to occupy the whole and to reach the throne-room of the king; and sanctification is the palace itself, the whole of which is the home of the king, and where the king may be seen face to face. Or, to put it more simply and plainly, consecration is an initial act and many subsequent, similar acts; and sanctification is the consequent and resultant state.

The second thing which I noticed is, that the one who was to be consecrated had to belong to the right family. There were many orders of people in the world at that time. First, there were the great nations without; then, there were the Israelites in an inner circle; then, there were the Levites at large in a more inner circle; then, there were the sons of Aaron still nearer the center; and, finally, there was Aaron himself at the very center. Now, consecration—in the sense used in this passage—was not for the nations, nor for the Israelites, nor for the Levites at large. It was only for Aaron and Aaron's sons, and the only way, therefore, that a person could reach the experience of consecration was by being born into that particular family. This suggests, of course, the idea of exclusiveness. At the same time, it is more inclusive than it appears. For who are the successors of Aaron and Aaron's sons? The answer comes from Rev. 1:5, 6, in John's ascription of praise: "Unto Him that loveth us, and loosed us from our sins by His blood, and He made us to be a kingdom, to be priests unto His God and Father." Aaron

and his sons were priests. We who believe in Christ are likewise priests. Thus we also may be consecrated.

The third thing which I noticed is, that the person who was to be consecrated had to have the right dress on. Moses, before he came to the act of consecration, was commanded to make linen under and outer garments, and to put these upon Aaron and Aaron's sons. These were called the "garments for glory and for beauty." And notice the order of the words. If Moses, as a mere man, had been writing, he would have said, garments for beauty and for glory; but as a Spirit-inspired man, he said, "garments for glory and for beauty." This is important, for the order of words gives us the clue as to what the garments signify. Man ever seeks to put the beauty before the glory, for he argues that a person must become beautiful in order that he may become glorious. But God, as it were, says no, for it is impossible for a man to become beautiful, and, therefore, it is impossible for him to become glorious, and hence, that he must become glorious in order that he may become beautiful. In other words, God sees only one beauty in this world; it is the glory of His Christ; and, therefore we must be clothed upon with His glory if we are to appear beautiful in His holy presence. These thoughts are amply confirmed by a comparison of Rev. 19:8, and 2 Cor. 5:21: "And to her [the bride] was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." "For He [God] hath made Him [Christ] to be sin for us who knew no sin that we might be made the righteousness of God in Him." In short, if we have faith in Christ, we are clothed with the priestly garments, and hence, we may be consecrated.

The fourth thing which I noticed is, that Aaron and his sons, before they were consecrated, had to be anointed. From the following chapter, the 20th and 21st verses, we learn what this anointing was. First, there was a ram of consecration, which was slain in sacrifice. Then, its blood was put upon

the priest's right ear, thumb and toe. And, finally, oil was put upon the blood. Note the emblems and the order. It was not oil, and no blood; it was oil and blood. And it was not oil and then blood; it was first blood and then oil. In other words, there was first the sign of ownership through redemption, and after this there was the sign of acceptance for priestly service and empowering for that service. But once more, the one who believes in Christ has gone through this process. The believer is sprinkled with precious blood, and he is anointed with holy oil, for we have been bought with a price, even with the precious blood of Christ, and we have all been baptized by one Spirit into one body.

Having observed these preliminary conditions, I came at last, that Sabbath day, to the thought of consecration itself. And here I met with a great surprise. I had, as I thought, a fairly clear conception of what consecration was. It was going to a consecration meeting and there joining with others in giving one's self to God. Or, if that was not enough, it was shutting one's self into one's room, and there making resolutions and taking vows to put away this and that and to take on this and that and so forever be the servant of God. But I had glanced at the margin of my Bible and had seen opposite the word "consecrate" the three words, "fill their hands," and what filling the hands had to do with consecration I did not know. Thus it was that I read the context of the passage and came to the 29th chapter, the 22nd-24th verses. And thus it was that I learned what true consecration meant, and what it must ever mean. This was what I found. Moses, after clothing and anointing Aaron and Aaron's sons, took the inward parts of the ram and its right shoulder, and also a loaf of bread, a cake of oiled bread, and a wafer out of the basket of unleavened bread, and laid all of these in the hands of Aaron and Aaron's sons. Then Aaron and his sons stood and waved these in the presence of the Lord. And as they did this—nothing more and nothing less—

they were consecrated. Do you wonder, when I read this, that I was surprised? How different it was from what I had imagined. And yet how simple it was. But, simple as it is, it is profoundly deep. That ram of consecration symbolized Christ, for those rich inward parts and that strong, right shoulder set forth His eternal deity, and those various portions of bread, made from wheat into fine flour, manifested His matchless humanity. In other words, as those priests stood there holding up these several tokens before God, they declared—whether they fully understood it or not—that their only right in holy presence was through the redemption and eternal merit of Another; and that it was in that Person's life and glory that they appeared and dedicated themselves to priestly ministry. And as God looked down from heaven and saw, not them, but the uplifted and interposed symbols of that Other, of the Christ, He accepted Aaron and His sons and consecrated them to holy service. And this is what is necessary now. Anything else is high presumption and sin, for this is the Divine way of acceptance, power and glory. In other words, the watchword of every act of consecration is this: "Jesus only!" And do you ask, what is the watchword of sanctification? It is still, "Jesus only!" only this time, it is longer drawn out and it covers the whole of life. Paul put it thus: "For me to live is Christ!" It is for us to put it in the same way.

But I almost hear some one say: This is old-time doctrine, containing old-time ideals; but as for me, I live face to face with new-time conditions, where such doctrines and ideals are not possible of fulfillment. My reader, I will not argue with you. But I beg to suggest to you that you are wrong. For first, our passage says: "It shall be a statute forever unto him, and his seed after him," and, since, as Christians, we are in the priestly line we are also within the privileges of the priestly succession. And also, God never repents of His gifts and callings, and what He has done once and of old

He is able and ready to do again and now. Moreover, I have seen lives, in our own day, lived out wholly for Christ, and in the midst of most untoward circumstances, so that I am persuaded that such consecration as has been spoken of is quite possible for any saint of these present days, even amid the undoubtedly difficult conditions which the present times have produced. In closing, then, let me speak of some consecrated lives which I have personally known.

Mr. Hudson Taylor, while once traveling in China, came to a river, and hired a boatman to ferry him across it. Just after he had done this, a Chinese gentleman, in silks and satins, reached the river and not observing Mr. Taylor, asked the boatman to hire the boat to him. This the man refused to do, saying that he had just engaged the boat to the foreigner. At this the Chinese gentleman looked at Mr. Taylor, and without a word, dealt him a heavy blow with his fist between the eyes. Mr. Taylor was stunned and staggered back, but he presently recovered himself, and, looking up, saw his assailant standing between himself and the river's brink. In an instant Mr. Taylor raised his hands to give the man a push into the stream. But in an instant more, he dropped his arms at his side. Mr. Taylor then said to the gentleman: "You see I could have pushed you into the stream. But the Jesus whom I serve would not let me do this. You were wrong in striking me, for the boat was mine. And since it is mine, I invite you to share it with me and to go with me across the river." The Chinese gentleman dropped his head in shame, and without a word, he stepped into the boat to accept the hospitality thus graciously offered to him. Mr. Taylor was a man of naturally quick temper, but evidently, for him to live was Christ.

The well-known Rev. James Inglis was pastor of a large church in Detroit. He was a graduate of Edinburgh University and Divinity School, was very learned—he was afterwards requested to act with the American New Testament

Revision Committee—he was unusually eloquent, and he was having a most successful ministerial career. Indeed, he was the most popular preacher in Detroit, if not in Michigan, having large audiences on Sundays, with people seated in the aisles and upon the pulpit stairs of his church, and with his listeners hanging upon his words. One week day, at this period, he sat in his study, preparing one of his sermons for the following Sunday, when a voice seemed to say to him: "James Inglis, whom are you preaching?" Mr. Inglis was startled, but he answered: "I am preaching good theology." But the Voice seemed to reply: "I did not ask you what you are preaching, but whom are you preaching?" My uncle answered: "I am preaching the Gospel." But the Voice again replied: "I did not ask you what you are preaching; I asked you whom are you preaching?" Mr. Inglis sat silent and with bowed head for a long time before he again replied. When he did, he raised his head and said: "O God, I am preaching James Inglis!" And then he added: "Henceforth I will preach no one but Christ, and Him crucified!" Then my uncle arose, opened the chest in his study which contained his eloquent sermons and deliberately put them one by one into the fire which was burning in his study stove. From that time on he turned his back upon every temptation to be oratorical and popular, preached simply and expositionally, and gave himself in life and words to set forth Jesus Christ before men. Later he became the editor of two widely read religious papers, and the teacher in the Scripture of such men as Dr. Brooks of St. Louis, Dr. Erdman of Philadelphia, Dr. Gordon of Boston, and Mr. Moody of Northfield. He died in 1872; but his name is still held in reverent and grateful remembrance by many of the most spiritual of God's saints in America and Europe. Mr. Inglis was by nature a man of proud and ambitious disposition; but it is manifest that it became true in his life that for him to live was Christ.

A friend of mine—whose name I will not give—was a business man in one of our great American cities. He was an able financier and had become wealthy. Thus it came to pass that he was living in a beautiful brown stone house, situated on a prominent avenue, and in luxury. At the same time he was a Christian, being an elder in a Presbyterian church and generally active in good works. It was thus, when Mr. Hudson Taylor visited his city in 1888, that my friend offered to entertain him. The arrangement was brought to pass, and Mr. Taylor was in his home for about a week. My friend was thus brought into close contact with a man of God, the like of whom he had never before seen. As the days went by he was increasingly impressed by the godliness and winsomeness of the life before him. Finally, after Mr. Taylor had departed to another place, my friend knelt down and said to God: "Lord, if Thou wilt make me something like that little man I will give Thee everything I've got." And the Lord took him at his word. From that time onward his spiritual life visibly deepened and developed. At last one day he said to his wife: "My dear, don't you think we can do with a less expensive house than this, so that we may reduce our living expenses and give more money to the Lord?" He then proposed that they should sell the property, build a cheaper house, and give what might thus be gained to foreign missions. Happily, he had a wife who was a true "helpmeet" to him, and she heartily agreed to the proposal. So the old property was sold, the new house was built, and the sum gained was given to God for His cause abroad. About two years later my friend spoke again to his wife on this wise: "Dear, I feel badly about this house. The architect got me in for more money than I intended to spend on it. What do you say to selling it? I have got a lot on an adjacent street, and we can build there a cheaper house than this, and then we can give the difference to foreign missions." My friend's wife was not a woman who liked changes. However,

she loved the Lord, and again she gave a ready assent to the proposal. So the first transaction was repeated, a plainer, cheaper house was built, and all that was made by the change was given to missions. Meanwhile, my friend's general business continued to prosper. Indeed, everything he touched seemed to turn into gold. But his personal and family expenses, by his deliberate choice, were constantly being reduced. He never lived meanly. At the same time he lived more and more simply. Thus he made money, and thus he saved money. Yet all the time he gave and gave to causes at home and abroad. And this continued until his death. At the time of his death he and his wife were supporting some thirteen missionaries, and previously, they had sent to the foreign field, providing for outfits and passages, over one hundred new and older workers. Now my friend, by nature, was a man who loved money. It had a fascination for him, both in the making of it and in the selfish spending of it. But it is manifest that such greediness had been taken out of his life. His heart was where his treasure was, and his real treasure was in heaven. In other words, he too was able to say: "For me to live is Christ!"

Dear reader, whoever you are, the consecrated life is possible and practical. It was for the first century; it is also for the twentieth century. It was for early apostles and disciples; it is also for present day missionaries, ministers, lay workers and business men. In truth, it is for anybody and everybody who is the Lord's. As for you, therefore, but one thing is needed. Empty your hands of whatever you have taken up from the world, and then hold up these emptied hands to God. And as surely as God is holy, as surely as He is loving, as surely as He is gracious, He will fill your, even *your,* hands with Christ. And when you find yourself standing thus, holding up Jesus between yourself and God, hiding yourself beneath Him, confessing Him to be your only merit, glory and power, you too will be consecrated.

CHAPTER IX

THE APOLOGETIC VALUE OF PAUL'S EPISTLES

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"Paul is the greatest literary figure in the New Testament; round him all its burning questions lie." "There is nothing more certain in ancient literature than the authorship of the more important of the Pauline epistles." These utterances of Dr. Fairbairn in his "Philosophy of the Christian Religion" bring us face to face with the apologetic value of the writings of the Apostle to the Gentiles. The oldest Pauline epistle is divided by little more than twenty years from the death of Christ, and by a still shorter interval from the Epistle to the Hebrews and Apocalypse; so that Paul's interpretation of the Christ has a distinct bearing upon the Gospels and later Christian literature.

In this paper we shall deal only with four epistles which are acknowledged by Biblical critics of *all* schools as undoubtedly genuine; viz., Galatians, 1 and 2 Corinthians and Romans. The four epistles in question have the advantage of being more or less controversial in their nature. Debate leads to clearness of statement, and we have the advantage of hearing the words of Paul as well as of understanding the views of those against whom he contends. The controversy in these epistles concerns the nature and destination of Christianity, and consequently we may expect to learn what Paul deemed central and essential in the Christian faith. There is enough Christology in these epistles to show us what Paul thought concerning the Great Founder of Christianity. Moreover there are, in these writings, references to the solemn crisis-experience in his spiritual history, and these of necessity have a bearing upon

Luke's letters to Theophilus, which are popularly known as the Gospel of Luke and The Acts of the Apostles. With such clues to follow we are able to argue for the credibility of the other New Testament documents, and also for the accuracy of the portrait painted of its central figure, the Lord Jesus Christ.

Our first argument has to do with *The Apologetic Value of the References, in Paul's Epistles, to his Christian Experience.*

His theology is an outgrowth of his experience. His thinking is remarkably autobiographical. He resembles Luther in this respect as a religious teacher. His thinking is colored by the age in which he lives, and in such words as law, righteousness, justification, adoption, flesh, spirit, there is undying interest, if we remember the intense, tragic, moral struggle lying behind Paul's theology.

The passages in these four epistles, which exhibit most conspicuously the autobiographical character, occur in the first chapter of the Epistle to the Galatians and the seventh chapter of the Epistle to the Romans. From the former we learn that he belonged to a class which was thoroughly antagonistic to Jesus. His religion was Judaism. He was an enthusiastic in it. He says: "I advanced in the Jew's religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." In other words he was a Pharisee of the most extreme type. His great aim in life was to become legally righteous, and thus all his prejudices were most strongly opposed to the new teaching. In the seventh chapter of Romans we learn that Paul in time made a great discovery. One of the commandments, the tenth, forbids coveting; and so he learned that a mere feeling, a state of the heart, is condemned as sin. In that hour his Pharisaism was doomed. "When the commandment came sin revived and I died." He discovered a world of sin within of which he had not dreamed, and legal

righteousness seemed unattainable. That was a great step towards Christianity. He had been trying to satisfy the hunger of his soul with legal ordinances; he found them chaff, not wheat, and so he sought for true nourishment. Eventually he became a convert to Christianity. The Pauline letters give no detailed account of the memorable event like the narratives contained in the Book of the Acts. The main feature of the story is referred to in 1 Cor. 15:8 where the Apostle enumerates the different appearances of the risen Christ: "Last of all He was seen of me also."

Paul's conversion is one of the hard problems for those who undertake to give a purely naturalistic solution of the origins of Christianity. All attempts to explain it without recognizing the hand of God in it must be futile. He himself says devoutly concerning it: "It was the good pleasure of God . . . to reveal His Son in me." This argues that Christianity is a supernatural religion.

When a religious crisis comes to a man of Paul's type it possesses deep significance. For him to become a Christian meant everything. It meant to leap into a large cosmopolitan idea of Christianity, its nature and destination. He saw that all was over with Judaism and its legal righteousness, all over with the law itself as a way of salvation; that salvation must come to man through the grace of God, and that it might come through that channel to all men alike on equal terms, and that therefore the Jewish prerogative was at an end. These consequences are all borne out in the biographical notice in the first chapters of Galatians.

It can easily be seen that if the accounts of Paul's conversion in the epistles be accepted, they lend support and give value to the accounts in the Acts of the Apostles; that the consequences of that conversion as previously indicated are in entire harmony with the teaching of the latter part of the Acts, and so we must come to the conclusion that the contents of that book are trustworthy whether Luke be the author

or not. And since the Acts of the Apostles purports to be a continuation of the Gospel of Luke, we are led to conclude that the Gospel must be trustworthy also, and that all the Synoptists set forth real facts. Such a conclusion involves the historicity of Jesus Christ.

Our second argument is concerned with *The Apologetic Value of the References in Paul's Epistles to the Person of Christ.*

The conversion of Paul admitted as a fact, we have seen that it leads back by degrees to the fact of Christ. But what sort of a Christ? The reader will be struck with the fact that, in these Epistles,

The Earthly Life of the Christ is Represented as Singularly Free from the Miraculous.

He is born of a woman, born under the law (Gal. 4:4); He springs from Israel, and is, according to the flesh, from the tribe of Judah and the seed of David (Rom. 9:5; 1:3); He is unknown to the princes of this world (1 Cor. 2:8); He is poor, hated, persecuted, crucified (2 Cor. 8:9; Gal. 6:14; 1 Cor. 1:23-25; 2:2); He is betrayed at night just after He has instituted the supper (1 Cor. 15:23); He dies on the cross, to which He had been fastened with nails, and is buried (1 Cor. 15:3, 4). This account it will be seen is at one with that of the Synoptists, with the exception that we do not hear of a supernatural birth, nor is there any emphasis placed upon supernatural works. In its main outlines the portrait of the man Jesus agrees perfectly with that of the Synoptic Gospels, and lends credence to the history of the Galilean Prophet. On the other hand

Christ is Represented as a Being of Ideal Majesty.

The doctrine of Christ's person as found in these four great epistles is no mere theological speculation; it is the outgrowth of religious experience. Jesus was, for Paul, the Lord because He was the Saviour. Four leading truths with reference to Christ are brought into prominence in his writings:

A. In Relation to Time. He is God's Son who was "born of the seed of David according to the flesh". On the side of His humanity our Lord "was born." (Rom. 1:2.) That nature begins only then. He is possessed of another nature that dates back long before the incarnation. He is in a peculiar sense God's "own Son" (Rom. 8:32), belonging to Him above all others, or as Alford well says, "His υἱὸς μονογενής, the only one of God's Sons who is one with Him in nature and essence, begotten of Him before all worlds. This Son was delivered up for us all. This idea is hinted at in 2 Cor. 8:9: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor," and finds full expression in the Epistle to the Philippians (2:5-9), concerning which there is very little controversy. The straggling hints we have in the four great epistles confirm the teaching of the Letter to the Philippians, and above all the classic statement of the Fourth Gospel: "In the beginning was the Word."

B. In Relation to Man.. Paul says Christ was "made of a woman" (Gal. 4:4), and that He was sent into the world "in the likeness of sinful flesh" (Rom. 8:3); that is, He came into the world by birth and bore to the eye the aspect of any ordinary man. But though Christ came in the likeness of sinful flesh, He was not a sinner. He "knew no sin" (2 Cor. 5:21). The mind that was in Him before He came ruled His life after He came. However, Paul regards the resurrection as constituting an important crisis in the experience of Christ. Thereby He was declared to be the Son of God with power (Rom. 1:4), "the man from heaven" (1 Cor. 15:47); and yet to Paul, Jesus is a real man, a Jew with Hebrew blood in His veins, a descendant of David. The portrait thus painted agrees perfectly with that of the Evangelists who depict Him as a real man, but, in some strange fashion, different from other men. "His soul was like a star and dwelt apart."

The Son of David was, for Paul, moreover, "The second man" (1 Cor. 15:47). This title points out Christ as one who has, for His vocation, to undo the mischief wrought by the transgression of the first man. Hence He is called, in sharp contrast to the first man Adam, "a quickening spirit" (1 Cor. 15:45). As the one brought death into the world, so the other brings life (1 Cor. 15:22); and this teaching agrees with the declaration of the Synoptists: "The Son of Man is come to seek and to save that which was lost;" "Thou shalt call His name Jesus, for He shall save His people from their sins."

C. In Relation to the Universe. He is represented in the Epistle to the Colossians as the Firstborn of all creation, as the Originator of creation as well as its final cause, all things in heaven and on earth visible and invisible, angels included, being made by Him and for Him (Col. 1:15-16). This goes beyond anything found in the four great epistles, yet we may find rudiments of a cosmic doctrine even in these letters. For Paul it was an axiom that the universe has its final aim in Christ its King. (See 1 Cor. 8:6.)

D. In Relation to God. Paul applies two titles to Christ, "the Son of God" and "the Lord." Both of these titles are combined in the introduction of the Epistle to the Romans, "His Son, Jesus Christ, our Lord." He is "declared to be the Son of God with power, according to the Spirit of holiness, by a resurrection of the dead" (Rom. 1:4). The most convincing proof of the divinity of Christ Paul found in the resurrection. Writing to the Corinthians he says: "If Christ hath not been raised then is our preaching vain—your faith is vain, ye are yet in your sins" (1 Cor. 15:14-17). He submits to them the proof of his Apostleship in the fact that he has seen "Jesus our Lord" (1 Cor. 9:1). He tells the Galatians that his gospel came "through revelation of Jesus Christ" (Gal. 1:12), and that Gospel, according to 1 Cor. 15:3-8, contains five elementary facts: 1, Christ died

for our sins; 2, He was buried; 3, He rose on the third day; 4, He appeared to many disciples, and 5, Last of all, He appeared to Paul himself. These are the things that are vital in Paul's preaching. When we remember that, as a Pharisee, his prejudices were all against the Gospel, we must come to the conclusion that Paul's testimony argues most strongly for the historicity of the resurrection and the truths involved therein.

It may not be out of place to re-iterate what has already been stated regarding Paul's use of the expression, "His own Son," in Rom. 8:3. This passage deals with the brotherhood of sons. Jesus, amid the multitudes having the right to call themselves sons of God, is an unique figure, towering above them all. In 2 Cor. 4:4 it is stated that Christ is the image of God, and in Rom. 8:29 it is said that the destiny of believers is to be conformed to the image of God's Son. The ideal for Christians is to bear the image of Christ. For Christ Himself is reserved the distinction of being the image of God. This throws a side light upon Paul's idea of Christ's sonship.

He is represented as the one Lord by whom or on account of whom are all things (1 Cor. 8:6). According as δι' οὗ or δι' ὃν is accepted as the reading, Jesus is the Creator of all things or furnishes the Divine reason for creation. The groaning of the creation in labor for the brnging forth of a new redeemed world is a graphic picture of the relation of Christ's redemptive work to the physical universe. (Rom. 8:22.) It is true that this teaching goes beyond that of the Gospels in some particulars, but it agrees with John's Gospel when it teaches the creatorship of the Logos. (John 1:3.)

In 1 Cor. 8:5, 6, the term "Lord" gains equal significance to that of "Son". In view of pagan polytheism, the Apostle sets one real θεὸς over against the many θεοί λεγόμενοι of paganism, and one real Lord over against its κύριοι πολλοί. It would

seem by this inscription that the Apostle desired to introduce Christ into the sphere of the truly Divine.

The famous benediction at the close of the Second Epistle to the Corinthians implies a very high conception of Christ's person and position. One could scarcely believe that Paul would use such a collocation of phrases as the grace of the Lord Jesus, the love of God and the fellowship of the Holy Spirit, unless Christ had been for him a Divine Being, even God. Now all this simply adds force to John's prologue: "In the beginning was the Word, and the Word was with God, and the Word was God."

The four great Pauline epistles agree, in the most important details, with the portraiture given us of Jesus in the Gospels. The conception of the person of Christ, as we have already shown, was not natural to Paul. He was a bitter opponent of Christianity. It was not the result of gradually changing convictions regarding the claims of Jesus Christ—all the testimony which bears upon the subject implies the contrary. It was not due to extreme mysticism, for Paul's writings impress us as being remarkably sane and logical. No endeavor to account for it upon merely natural grounds is satisfactory, and so we must accept his own statement of the case. The truth of the Messiahship of Jesus was a matter of revelation in the experience of his conversion, and if we accept that, we must necessarily accept all that it involves. The Gospels and Epistles do not contradict, but only supplement this protraiture. They add lines of beauty to the rugged outline painted by Paul, and are inextricably connected with the four great epistles. Accepting these letters as genuine and Paul's explanation of his doctrine as true, we must accept the whole of the New Testament documents as credible, and the portraiture of the Christ as that of a real person—Son of man and Son of God, the God-Man.

CHAPTER X

WHAT THE BIBLE CONTAINS FOR THE BELIEVER

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I. *The Bible is the Only Book That Can Make Us Wise unto Salvation.*

The Bible is not a book to be studied as we study geology and astronomy, merely to find out about the earth's formation and the structure of the universe; but it is a book revealing truth, designed to bring us into *living union* with God. We may study the physical sciences and get a fair knowledge of the facts and phenomena of the *material* universe; but what difference does it make to us, as *spiritual* beings, whether the Copernican theory of the universe is true, or that of Ptolemy? On the other hand, the eternal things of God's Word do so concern us. Scientific knowledge, and the words in which that knowledge is conveyed, have no power to change our characters, to make us better, or give us a living hope of a blessed immortality; but the Word of God has in it a vital power, it is "quick and powerful"—living and full of Divine energy (Heb. 4:12)—and when received with meekness into our understanding and heart is able to save our souls (Jas. 1:18, 21), for it is the instrument of the Holy Spirit wherewith He accomplishes in us regeneration of character. The Word of God is a living seed containing within itself God's own life, which, when it is received into our hearts, springs up within us and "brings forth fruit after its kind;" for Jesus Christ, the eternal Word of God, is the living germ hidden in His written Word. Therefore it is written, "The words that I speak unto you, they are spirit and they are life" (John

6:63), and so it is that "he that heareth My words"—that is, receiveth them into good and honest hearts—that heareth the Word and understandeth it, *"hath everlasting life"* (John 5:24). Of no other book could such things as these be said. Hence we say, the Word of God is the instrument in His hand to work in us and for us regeneration and salvation; "for of His own will begat He us with the Word of truth, the engrafted Word, which is able to save your souls" (Jas. 1:18, 21).

This leads us to say that we are related to God and the eternal verities revealed in this Book, not through intellectual apprehension and demonstration, but by *faith.* Not by reasoning, but by simple faith, do we lay hold on these verities, resting our faith in God, who is under and in every saving fact in the Book. (See 1 Pet. 1:21.) It seems to me, therefore, to be the supreme folly for men to be always speculating and reasoning about these spiritual and revealed things; and yet we meet constantly even good people who are thus dealing with God's Word. First of all, they treat the revelation as though it were only an *opinion* expressed concerning the things revealed, and so they feel free to dissent from or receive it with modification, and deal with it as they would with the generalizations and conclusions, more or less accurate, of the scientists, and the theories, more or less true, of the philosophers. If the Word commends itself to their judgment they accept it; thus making *their judgment* the criterion of truth, instead of submitting their opinions to the infallible Word of God. It is not seldom that we hear a person say they believe the Word of God to be true; and then the very next instant, when pressed by some statement or declaration of that Word, they say, "Ah! but then *I* believe so and so"—something entirely different from what God has declared. Then again, many people who profess to believe God's Word seem never to think of putting themselves into practical and saving relation to it. They believe that Jesus Christ is the

Saviour of the world, but they never believe *on* Him or *in* Him; in other words, that He is a Saviour to *them.*

God's Book is full of doctrines and promises. We declare them, and some one says, "You must prove that doctrine or that promise to be true." The only way to prove a doctrine to be true is by a personal experience of it through faith in Jesus Christ. Jesus Christ says, "Ye must be born again." Should you attempt to master the meaning and power of that doctrine by mere speculation, you would presently land just where Nicodemus did, and say, "How can these things be?" Instead of doing so, suppose you attend further to what is said, namely, "Whosoever believeth is born of God" (1 John 5:1; John 1:12, 13). In obedience to this Divine teaching, not knowing how it is to be done in us, we take that Word and yield ourselves to Jesus Christ; and lo! there dawns upon us an experience that throws light upon all that which before was a mystery. We have experienced no *physical shock,* but a great change is wrought in us, especially in our relation to God. "Old things are passed away, and behold all things are become new" (2 Cor. 5:17). Thus we come into an experimental understanding of the doctrine of the new birth. So every other doctrine pertaining to the spiritual life is by God's grace transmuted into experience. For just as a word stands for an idea or thought, so the doctrines of God stand for experiences; but the doctrine must be received before the experience can be had. And, moreover, we are to receive all doctrines, all truth, through faith in Him, for Christ and His Word are inseparable, just as a man's *note* is only current and valuable because the *man* is good. A bank-note is received in the faith of the *bank* it represents. Should the bank fail, the note instantly becomes worthless.

But there are some things revealed in the Word of God which we believe without experience. For instance, we believe that this "vile body" (Phil. 3:21), dishonored by sin and upon the neck of which death will soon put his foot, will

in the day of "His appearing and kingdom" (2 Tim. 4:1; 1 Thess. 4:15) be raised, changed and fashioned like unto His glorious body (Phil. 3:21). Do you know how we can so surely believe these things? We answer, because God has proved to us so much of His Word that when He announces something *yet to be made true,* on the basis of past experience we reach out toward and accept as true the promise of the future things. Indeed, He already makes it true in our hearts, for "faith is the substance of things hoped for" (Heb. 11:1). For even here we have a present spiritual experience which is as an earnest to us of the culmination yet future; for we are already risen with Christ. (Col. 2:13; 3:1; Eph. 2:5, 6; Rom. 8:11.)

2. *The Bible Contains in Itself the Absolute Guarantee of Our Inheritance in Christ.*

Suppose we should come to you some day and call in question your ownership of your house, and demand that you give it up—a homestead bequeathed to you by your father. "Why do you make such a demand upon me?" you ask. "Because," we reply, "it is not your house; you have no right to it; at least you do not know that it is yours." "Oh, yes," you reply, "I am quite sure it is my house." "How do you know? What is your reason for believing it is your house?" "Why, because my father lived here before me." "That is no good reason." "Well, I have lived here undisputed for five years myself." "It does not hence follow that the house is yours." "But I am very happy in it; I enjoy myself here." "Well, but my dear sir, that you may do, and still have no right to it." At last, pushed to the wall, you take us with you down to the court-house, and show us your father's will, duly written, signed, sealed and recorded. This may serve to illustrate the point. A great many Christians are at a loss where and how to ground their "title." It is not in the fact that you are a descendant of a saintly father, a child of believing parents, for, as old Matthew Henry says, "Grace

does not run in the blood;" nor is it that you have membership in the visible Church of Christ; nor is it to be found in delightful frames and feelings—in a word, not even a genuine Christian experience constitutes your "title-deed." Where then are we to bottom our hope? Why, just in the naked bare Word of God. It is written, "Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me *hath* everlasting life," etc. (John 5:24). Straight to the record do we appeal for a final test as to our possession in God. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12). Our faith lays hold on the Son of God, in whom we have redemption (Eph. 1:7) by means of and through the recorded Word of promise, for this record was "*written,* that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). The Scriptures are the covenants, old and new, in which God has guaranteed to us, by word and oath (Heb. 6:17, 18), sealed with the blood of Jesus Christ (Matt. 26:28), an inheritance among the saints. We do not emphasize this point in any wise to underrate Christian experience (for it is most blessed and true), or undervalue the blessing of believing parents, or the Church and her ordinances, but only to draw your attention to "the more sure Word of prophecy" (2 Pet. 1:19), which is better to us for confirmation than visions and voices, frames and feelings, parental benedictions, and church sacraments.

3. *The Word of God is the Means Appointed for the Culture of Our Christian Life.*

James tells us (1:18) that the Word of truth is the instrument of our regeneration, and Jesus tells us that the truth not only "makes us free," but prays the Father that we may be "sanctified through the truth" (John 6:32-36; 17:17-19). And Paul tells us, in words which the Holy Ghost teacheth,

that "Christ loved the church, and give Himself for it, that He might sanctify and cleanse it with the washing of water by the Word," etc. (Eph. 5:25, 27). "This is the will of God, even your sanctification" (1 Thess. 4:3), for God hath not called us to uncleanness, but unto holiness (1 Thess. 4:7). After regeneration, nothing can be more important than this. We are told in the Bible and we believe it—that by and by we shall be in another state of existence—in heaven in the presence of the loving and glorified Jesus; that we shall see His face, and His name shall be on our foreheads (Rev. 22:4), that we shall be with the angels, an innumerable company, and with the spirits of just men made perfect, the saints of all ages (Heb. 12:23), that we shall know them and be in their society (Matt. 17:3; 1 Cor. 13:12), that we shall be absolutely untainted with sin, as glorious as the uncreated light of God. (Rev. 21:4, 27; Matt. 13:45.) This being the place and the company toward which we are being borne along so rapidly, we want to be prepared for both place and society.

Ah, friends, you are anxious to be cultured for this world and its "best society," in its knowledge, in its customs, and in its manners. Yes, you lavish time and money upon yourself and your children, in order that they may be furnished with the accomplishments and culture of this world. You say when you appear in good society you want to be at ease, to be a peer among the most accomplished, and you wish the same for your children. Were you invited to go six months hence to take up your abode at the Court of St. James, as the guest of England's noble king, you would ransack all the books at your command that treated of court etiquette and manners; you would brush up in English history, so that you might not be taken unawares either in your knowledge of the affairs of the country, or in court ceremonial. But in a little while we are going to the court of the King immortal, eternal, in the kingdom of glory. We know not the day nor the hour

when the Lord will come, or call us hence; and we want to be ready, both as to purity of character and the courtly culture of the heavenly city. We wish to be familiar with the history of redemption, and with the mysteries of the kingdom. We should not want to appear as an awkward stranger in our Father's house of light. We can only get this sanctification of character and culture of life and manner by constant familiarity and communion with God and the saints through the Word.

Men of the world are anxious that they, or, it may be, that their children, should appear well in the society of this world. To this end they devote themselves and them to the schools of the world and fashion; the dancing-school and the academy, they fancy, is the only place where polite manners and courtly grace may be acquired. Believers, too, are anxious that their children should be cultured and accomplished in every way worthy of being the King's sons or daughters, as by grace they are. But they should not think of seeking for them the *entree* of what is called in this world the "best society", or sending them to fashionable finishing-schools and dancing-academies, in order to such end. If they may have their hearts filled with the dear, great love of God, and the sweet grace of Christ; if they hang on the chamber walls of their souls as pictures, "Whatsoever things are honest, just, pure, lovely and of good report, and *think* on these things" (Phil. 4:8); if they journey through this world in companionship with Him; if the Holy Spirit guides them through the Word, as Bunyan's Pilgrim was led through the "house of the interpreter," and shows them wonderful and beautiful things out of His law; if the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance" (Gal. 5:22, 23), adorns their lives and characters—Christians are not then afraid that their children will be a whit behind the foremost society people in the land in culture of mind and heart, and grace of manner.

Ah! there is a heavenly culture and a Divine grace of manner that far transcend anything found in the schools of this world. Only a Christian could think of saying with Paul, standing before his judge, "except these bonds" (Acts 26:29).

John Bunyan, locked up for twelve years in Bedford Jail, with his Bible and concordance for his constant companions, produced and sent forth to the world his immortal dream, written with such beauty of style and in such chaste and simple manner, as to make it classic in English literature. So perfect and matchless was the intellectual and spiritual culture of this unlearned "tinker of Elstow," that the scholarly John Owen testified before the King, "Your Majesty, if I could write as does that tinker in Bedford Jail I would gladly lay down all my learning." Where did John Bunyan get his culture? In glorious fellowship with Moses in the Law, with David in the Psalms, with Isaiah and the prophets and holy men of God, who wrote as they were moved by the Holy Spirit; with Matthew, Mark, Luke and John; with Paul, Peter and all the rest who wrote and spoke not the thoughts, nor in the words, of man's wisdom, but God's thoughts, and in words which the Holy Spirit giveth. Read Homer and Milton, Shakespeare and Dante; read Bacon, Macaulay, Addison and Carlyle; go through all the best literature of all ages, and it will fall infinitely short of the purity, beauty and grandeur of thought and expression found in God's Word.

Goethe, who said he was "not Christian," has declared of the canonical Gospels: "The human mind, no matter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of nature, will never transcend the high moral culture of Christianity as it shines and glows in the canonical Gospels." Renan, the French infidel author, concludes his life of Jesus with these remarkable words: "Whatever may be the surprises of the future, Jesus will never be surpassed; His worship will grow young without ceasing; His legend will call forth tears without end; His suffering

will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus." And Strauss, the rationalistic German author of the "Life of Jesus," says: "Jesus presents within the sphere of religion the culminating point, beyond which posterity can never go; yea, which it cannot even equal. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without His presence in the heart." Thus the power of the "Book and the Person" for the highest culture of the highest nature of man, is affirmed by the great apostle of modern culture, and by those who do not admit the Divine origin of the Scriptures, or the deity of Him of whom they are from first to last the witness. If, then, you want to know how to serve God and do His will on the earth, and be thoroughly prepared and cultured for heaven hereafter, take His Word, and make it the rule and companion of your life.

4. *The Bible is the Christian's Armory.*

The Christian's calling in the world is that of a soldier. He must fight the good fight of faith. (1 Tim. 6:12; 2 Tim. 4:7.) Sinners are to be won from the power of the devil to God. Their intelligence, their wills, and their affections, are to be stormed and carried for Him; they are to be turned from the power of darkness to light; their prison-houses of sin are to be broken into; their chains knocked off and the captives set free (Acts 26:16-18). We also, in our own Christian life and pilgrimage, are set upon by the powers of darkness; by the fiery darts of the devil. Doubts, infidelity, temptations, evil imaginations, unclean, unholy, and vain thoughts assail us, poured in upon our souls by Satan, the lusts of the flesh being thus set on fire of hell, if by this means the child of God may be overtaken in a fault or overcome by sin. But this warfare is not carnal, or after the manner of the flesh. "For though we walk in the flesh [have our lives as other men do in fleshly bodies] we do not war after the flesh: (for the weapons of our warfare are not

carnal, but mighty through God to the pulling down of strongholds); casting down imaginations [reasonings] and every high thing [lofty edifice] which is being raised against the knowledge of God, and bringing into captivity every thought in obedience to Christ" (2 Cor. 10:3-5). Just as Joshua went up against Jericho, and took its strongholds and high towers, and cast them down and made captive the city, not with carnal weapons, but with trumpets of rams' horns (Josh. 6), so we, proceeding against the strongholds, imaginations, and infidel arguments of men, are to take the Gospel trump. The sword we are to wield is the "Word of God, the sword of the Spirit" (Eph. 6:17) which makes him who wields it invincible. The Bible itself must be brought out, not only as the best defense against all the assaults of infidelity from the lofty towers of human reasonings, but also as the mighty weapon to overcome and bring the enemies of God into captivity to Christ. "They overcame by the blood of the Lamb and the word of their testimony" (Rev. 12:11). "Wherefore take unto you the whole armor of God; having your loins girt about with truth; and having on the breatsplate of righteousness, and your feet shod with the preparation of the Gospel of peace; and above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, *which is the Word of God*" (Eph. 6:13-17). We have only to recall how our Saviour overcame the devil with the all-prevailing weapon, "It is written," in order that we may be furnished with the secret of successful warfare for Him.

Very often Christians, young and old, come to us in the "inquiry room" and say, "Won't you come and talk with this friend of mine?" "Why don't you talk with him (or her) yourself?" we reply. "Because I don't know what to say to him, and, besides, you know more of the Bible." "Well, why don't *you* know more of the Bible?" To this, various answers are given. At any rate we meet here one grave mistake. An

ignorance of the Bible, which not only furnishes us with our spiritual weapons, but "thoroughly furnishes us unto all good works" (2 Tim. 3:17), leads many earnest Christians to the doubtful use of their own argumentation in dealing with their own and others' souls. It is a hopeless task to pull down the strongholds of the unregenerated mind and heart with anything less than these Divine weapons. But all may equip themselves from this great armory. The Bible contains ideas which no philosophy or human theory can furnish, and therefore puts us in possession of weapons which the enemy cannot withstand when hard pushed by them, re-inforced as they are by the invisible and mighty presence of the Holy Spirit, and which renders us impregnable to the assaults of the adversary. Of this mighty power of the Word and Spirit of God we have a splendid example in the case of Stephen, and other early disciples, whose words, drawn from the Scripture, the Jews could not withstand. We have never yet met an infidel or atheist whose arguments we could not turn aside when depending simply on the Word of God. Nay, more, we have never yet met one in the "inquiry rooms" who has been able to withstand God's Word and the mighty facts of the Bible, when, in humble dependence upon God we have set them in array before him. If you know God's thoughts and seek to be guided by the Holy Spirit, He will say out of your mouth the right word at the right time, both to ward off an assault and to strike a telling blow for the truth. And amidst all this warfare, the light and love and gentleness of Jesus Christ will so shine out in your bearing and manner that they will be convinced of your sincerity, and God will give you the victory.

5. *The Bible is a Perfect Map and Chart to the Christian on Pilgrimage Through the World.*

With God's Word in hand and heart you may tread your way with perfect safety and confidence through all the labyrinths of this world. The straight and narrow way is

so clearly and sharply marked that he who runs may read. It is a highway (unseen, it may be, by the worldling) in which a wayfaring man, though a fool, need not err (Isa. 35:8), for it is everywhere marked by His commandments. More than that, we have an unseen Guide, even the Spirit of Truth, who leads us, and says to us, in places of doubt or uncertainty, "This is the way, walk ye in it" (Isa. 30:21). Thus, a pilgrim and a stranger, you may keep your onward way to the city of God in safety and confidence, following in the light of the Word, which is "a lamp to your feet, and a light unto your path" (Psa. 119:105), the path that no one knoweth save He that leadeth thee. Yea, and you will find that the way, over hills and through valleys, shines more and more unto the perfect day. (Prov. 4:18.) The Word of God is a chart that marks all the rocks and reefs in the sea of life; if we heed, and sail our frail bark by it, we shall come safely into the haven of rest at last. But if we are heedless and proud, and self-sufficient in our own conceits, we shall make shipwreck of our faith. A young lieutenant in the English navy discovered a small but dangerous rock in the Mediterranean, never before known, and reported it to the admiralty. It was telegraphed to all the stations, and ordered to be put down on all the charts. The first ship to sail over the spot was under command of an old captain, who, noting the warning newly placed on his chart, desired to know by whom the rock was reported. On being informed he replied: "There is no such rock there. I have sailed over this sea for twenty years, and if such a rock had been there I would have found it." And then in his pride and conceit he gave orders to his sailing-master to steer directly over the spot indicated. The gallant ship was driven over the danger spot under full sail. There was a tremendous crash, and the noble vessel went down with all hands. Many a Christian suffers shipwreck through unheeding conceit or neglect of his infallible chart. May the

Holy Spirit incline us to study diligently our Divine chart, and sail closely by it!

6. *The Bible Reveals Things to Come.*

It contains not only the history of the past, of God's dealings with nations, but it also contains much unfulfilled prophecy. Revelation is a book devoted to things that "must shortly come to pass." Prophecy has been called unacted history, and history is but fulfilled prophecy. It is a mistake to suppose that God's hand in history has been limited to those nations mentioned in the Bible. Could we have the story of God in history, it would be seen that His providence has been in and over all the great and small events of all nations. Daniel in his great prophecy has given a rapid and graphic sketch of the course of history from the golden-headed Babylonian Empire down to the end of time, when the "Son of man shall come with the clouds of heaven" . . . when there "shall be given Him dominion and glory, and a kingdom, that all nations and languages should serve Him." When He comes, "His dominion will be an everlasting dominion which shall not pass away, and His kingdom one which shall not be destroyed" (Dan. 2:44; 7:13-27). Meantime God among nations will be overturning, and "overturning, and overturning until He comes whose right it is" (Ezek. 21:27). The Book of Revelation is a detailed exposition of the second and seventh chapters of Daniel, and the two books should be read together.

Emperors and kings and cabinets are rapidly bringing to pass things that God has marked out in prophecy ages ago. But they know not what they do. There are "signs in the heavens," and on the earth there is "distress of nations with perplexity; and the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory" (Luke 21:25-27).

Of the day and hour when the flaming heavens shall reveal the "appearing and kingdom" of our Lord Jesus Christ (2 Tim. 4:1), no man knoweth; but we are bidden to wait and be ready, lest we be surprised by the great and notable day of the Lord. To this end the Scriptures are also written, that the loving student of them may live in advance of history, and be overtaken by no untoward event. If His prophetic Word dwell richly in our hearts and minds, there will be no great surprise for us as time goes on. We shall discern through the prophetic telescope, dimly, it may be, the approaches of those things out of which history is made. Should it be our blessed lot to be "alive, and remain unto the coming of the Lord" (1 Thess. 4:15) we shall see the sign of Him in the heavens (Matt. 24:30) before the startled and amazed world, lying in sin and mocking unbelief (2 Pet. 3:3; Luke 18:8), are overwhelmed in that "everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thess. 1:7-9). We know that there is a growing disposition on the part of many excellent Christians to make light (they know not what they do) of all prophetic study; but our risen Lord, in His last revelation to John concerning things to come, caused him to write at the very outset: "Blessed is he that readeth and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand;" and at the close of the book to add: "These sayings are faithful and true; and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold I come quickly; *blessed is he that keepeth the sayings of the prophecy of this book*" (Rev. 22:6, 7).

May the Spirit of God give us a mind to study His Word reverently and believingly with a prepared heart, as did Ezra (7:10), in the light and under the guidance of the Holy Spirit. Then will He "show us things to come" (John 16:13).

CHAPTER XI

MODERN SPIRITUALISM BRIEFLY TESTED BY SCRIPTURE*

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I. ORIGIN AND GROWTH

Modern Spiritualism claims as its birthday March 31, 1848, and the place of its birth Hydesville, Wayne County, New York, U. S. A.; but it is in reality almost as old as the world's history, and will go on to its close.

That the number of adherents of Modern Spiritualism is amazingly large is borne out by Dr. F. Maack, of Hamburg, writing so recently as 1910. As an antagonist of Spiritualism, he is not likely to overstate the numbers. In Berlin alone, he says, there are probably 10,000 Spiritualists, among them exalted and court personages; 400 mediums, and from fifteen to twenty societies. In North America there are said to be 16,000,000 adherents; while in the whole world it was computed that in 1894 there were 60,000,000 Modern Spiritualists, with 200 journals exclusively devoted to the propaganda of this awful system. The number has grown considerably since. Add to these the demonized races of the heathen world; the millions of China, Japan and India; the countless tribes of Africa; the savage hordes of the Sudan; the cannibal inhabitants of the South Sea Islands; and you complete roughly the picture of Spiritualism covering the earth with darkness—Ancient Spiritualism in the East, and Modern Spiritualism in the West, bringing in its train wickedness of every hideous kind.

*Condensed for the Fundamentals.

II. ATTRACTIONS OF SPIRITUALISM

Spiritualism, like all systems of error, works to a large extent underground. It does not present itself in its true colors to the uninitiated. Once a dupe is caught in its toils he is drawn farther and farther away from God.

Some are attracted to it through sheer curiosity. The love of the unknown allures them. Some, believing it to be mere trickery, think they can detect the fraud, and so get entangled in the *real* thing. That there is trickery in it is certain; but with full allowance for all this, there are effects produced which can be attributed only to the influence of personating demons. Others again are drawn into it by the deep desire to fill the aching void made by the death of a loved one. When David, after agonizing prayer for the life of Bathsheba's child, heard of his death, he asked, *"Can I bring him back again? I shall go to him, BUT HE SHALL NOT RETURN TO ME"* (2 Sam. 12:23). David evidently knew nothing of intercourse with the spirits of the departed.

III. REFUSES TEST OF SCRIPTURE

A well-known spiritualistic author, writing under the *nom de plume, "Oxford, M. A.,"* says: "So long as you reply to our arguments with a *text,* we cannot teach you. Any one who can so reply is beyond reach of reasonable teaching" ("Spirit Teachings," p. 198).

The author of *"Outlines of Spiritualism for the Young,"* says: "To assert that it [the Bible] is a holy and Divine book, that God inspired the writers to make known His Divine will, is a gross outrage on, and misleading to, the public. . . . The truth is, the Old Testament is neither more nor less than Jewish history. . . . The New Testament is made up of traditions and theological speculations by unknown persons. A book so full of errors . . . requires to be read with care" (*"Outlines,"* pp. 13, 14).

Refusal of the Bible could not be more explicit.

IV. MODERN SPIRITUALISM FORETOLD

The rise and progress of Modern Spiritualism is clearly indicated in Holy Scripture: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats" (1 Tim. 4:1-3). The gravity of the warning is emphasized by the way it is introduced, *"Now the Spirit speaketh expressly."*

"SEDUCING SPIRITS"

So crafty is the enemy that the spirits often advise the uninitiated to pray and to read the Bible. While the *immediate* purpose of such advice is to gain the victim's confidence, the *ultimate* object is to undermine faith in the Scriptures. The spirits giving such advice are well described as *"seducing spirits."*

A lady, a Christian worker, was persuaded to attend a Spiritualistic meeting. She was advised to read the Bible and pray. This led her to believe that the spirit of a Christian was speaking to her. When the "seducing spirits" had thus gained her confidence, they led her to question certain parts of the Bible. The result was that she became a complete infidel, going absolutely to the bad, not only spiritually but morally. "By their fruits ye shall know them."

In the temptation in the wilderness we see how Satan quoted Scripture, leaving out an essential part for his evil purpose; and we see how a *text* of Scripture sufficed for his defeat. Scripture clearly indicates deceitfulness as his chief characteristic. (2 Cor. 2:11; 2 Cor. 11:14, 15.)

V. THE BIBLE OPPOSED TO SPIRITUALISM

Before quoting a few texts, so dreaded by *"Oxford, M. A."* and his *confrères,* it would be well to clear the ground by

stating that Spiritualists affirm their belief in God as Creator and Sustainer; deny that the Lord Jesus was and is Divine; deny the existence of the devil, demons and angels. They affirm their belief in the existence of an impersonal God, and of human beings, either incarnate—that is, in their human bodies in this world; or discarnate—that is, disembodied in the spirit-world, as they term it. The system is simplicity itself. If there be no devil, Spiritualism cannot be Satanic. If there be no demons, there can be no truth in the charge that the spirits that communicate with the living, claimed by them to be the spirits of departed friends, are in reality personating demons, or "seducing spirits." Thus the way is cleared for Modern Spiritualism.

Under the heading of *"Biblical Spiritualism,"* if you please, the author of "Outlines" quotes a number of passages of Scripture in the vain endeavor to prove that the Bible is not opposed to Spiritualism. In every passage he quotes except one (the well-known case of the witch of Endor), we are given instances of *angelic* visitation. Mark well: in no instance does he quote the plain condemnations of Spiritualism the Bible contains. Is this honest? But since he appeals to the Bible, to the Bible we are well content to turn.

1. OLD TESTAMENT CONDEMNATION

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I . . . will cut him off from among his people" (Lev. 20:6; also 19:31).

"A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones" (Lev. 20:27).

"There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer" (Deut. 18:10, 11).

"They shall no more offer their sacrifices unto devils" (Lev. 17:7; Deut. 32:17; Psa. 106:37).

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? [See R. V.] To the law and the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).

From the foregoing we see in the Old Testament, that

1. *Spiritualism is sternly forbidden by God.*
2. *It is defiling.*
3. *Its followers GOD would destroy.*
4. *Its mediums, THE PEOPLE were commanded to stone to death.*
5. *It is no new thing. Satan and his myriads of demons have been busy at their work of deception ever since the Fall.*
6. *It is not an advance on Christianity, as some affirm, but a backward movement to the worst features of heathenism.*

Isaiah 8:19, 20 is especially conclusive; plainly showing that it is wrong for the living to seek the dead, rather than God Himself. Spiritualism is the setting aside of God Himself, hence of morality, uprightness, and every true principle.

2. NEW TESTAMENT CONDEMNATION

"Then was Jesus led up of the Spirit in the wilderness to be tempted of the devil" (Matt. 4:1). This proves that there is a personal devil. Indeed, only one person is called in Scripture *the devil,* the Greek word meaning *the accuser.* Demon is really the correct description of the myriad fallen spirits who own Satan as their prince. (Matt. 12:24.)

"They brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed [Greek: daimonizomai—demonized or demon-possessed] with devils, and those which were lunatic, and those that had the palsy; and He healed them" (Matt. 4:24).

This passage is most important, as from it and other Scriptures it is plain that demon-possession is distinct from disease, though the two are often, and naturally, present together; for disease is the product of sin. It has been contended that demon-possession and lunacy are the same, but this Scripture shatters that contention, as it differentiates between them:

"There met Him two possessed with devils . . . and, behold, they cried out, saying, . . . Art Thou come hither to torment us before the time? . . . So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down into a steep place into the sea, and perished in the waters" (Matt. 8:28-32).

"And there was in their synagogue a man with an *unclean* spirit; and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God" (Mark 1:23, 24).

These passages prove that demons know and recognize the authority of the Lord Jesus as the Son of God; that they are aware of their future, and dread it.

"Jesus . . . rebuked the *foul* spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him" (Mark 9:25, 26; Rev. 18:2).

From these Scriptures and the preceding one (Mark 1:23, 24) we learn the unclean character of these seducing spirits. Further, that they are strong, sullen and vicious, and can hurt their victims physically to a dangerous degree.

The case is cited of a minister who took up automatic writing. At first the communications were pure, and expressed

in beautiful language. After a time they became mixed with obscene language. Then he heard voices, and things so preyed upon his mind that he became insane, and died in three months, raving mad.

The following well-known passage from Spiritualistic literature is very significant: *"They come, THE DOOR ONCE OPEN, in crowds, in riotous invasion. They run, they leap, they fly, they gesticulate, they sing, they whoop, and they curse. . . . Mind, body, soul, memory and imagination—nay the very heart—are polluted by the ghostly canaille."*

May God preserve the writer and reader from ever opening the door to such diabolical wickedness; or if already opened, may he or she seek the power of Him, who is stronger than the strong man armed, even of the Lord Jesus Christ.

"Mary called Magdalene, out of whom went *seven* devils" (Luke 8:2).

"And Jesus asked him saying, What is thy name? And he said, Legion, because many devils were entered into him" (Luke 8:30).

Here is evidence that more than one demon may take possession of the human body. Mediums admit that at times several spirits control them, and hence the incoherency of the messages.

"A certain damsel possessed with a spirit of divination met us . . . the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. . . . But Paul being grieved, turned and said to the spirit, I command thee in the name of the Lord Jesus to come out of her. And he came out the same hour" (Acts 16:16-18).

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew,

and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know and Paul I know; but who are ye? And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded" (Acts 19:13-16).

The contrast between these passages is deeply instructive. The damsel, possessed by the evil spirit, advertises Paul and his companions as "servants of the most high God, which show unto us the way of salvation." Her conduct, very like that of modern mediums, who advise the reading of the Bible and prayer, did not deceive the Apostle. Observe how the Apostle uses the name of One whom he knew; whereas the exorcists, mere imitators, said, "We adjure thee by Jesus whom Paul preacheth," that is, One of whom *they* knew nothing for themselves. The consequences were disastrous; for instead of resisting the devil, and the devil fleeing, as in Paul's case of exorcism, the demon urged his victim to deeds of violence.

"The things which the Gentiles [heathen] sacrifice, they sacrifice to devils, and not to God" (1 Cor. 10:20, 21).

This passage proves that behind heathendom, idol worship, sun worship, etc., there is demon power; that heathendom with its frightfully wicked, base, voluptuous customs, is a vast system of Spiritualism. Missionaries in India and heathen lands are able to confirm what I allude to here.

"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone and of wood. . . . neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20, 21).

"They are the spirits of devils, working miracles" (Rev. 16:14).

Rev. 9:20, 21 clearly identifies the worship of devils with

that of idols of gold, etc., and shows how violence and immorality are its accompaniments; while Rev. 16: 14 adds the power of working miracles.

The reader now has before him most ample testimony from Scripture as to the source of Spiritualism, its wickedness and powers, and of the utter condemnation meted out to it by God.

3. THE ONE POSSIBLE EXCEPTION

There is possibly one solitary instance in Scripture in which God permitted the spirit of one departed to revisit the earth for a specific purpose. (See 1 Sam. 28: 3-25.) We have here either a piece of skilful acting on the part of the witch of Endor; or, what seems more natural, there was a real appearance of Samuel at the behest, not of the witch, but of God Almighty Himself. King Saul, after a long course of evil, was in sore straits. In his dilemma he enquired of the Lord, but He did not answer him, "neither by dreams, nor by Urim nor by prophets." Disguised, Saul asked the witch to bring up Samuel. God then intervened. He restrained the personating demon from appearing at the medium's behest, and, judging from the matter-of-fact narration, allowed the spirit of Samuel to appear. The medium was evidently astonished beyond measure. "When the woman saw Samuel, she cried with a loud voice," charging Saul with deception.

This is the only case on record in the Scriptures where, apparently, the spirit of one departed has been permitted to revisit the earth for a specific purpose, whereas Spiritualists claim that there is continual intercourse between living persons and departed spirits. And note, Samuel did not come at the call of the medium of Endor, and God will not allow the spirits of the departed to be at the beck and call of any medium, who may be of questionable character. 1 Chron. 10: 13, 14 specifically tells us that Saul died for his transgressions, including his invoking the demon's aid: "So Saul died for his transgressions, . . . *and also for asking*

counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord."

VI. CONCEPTION OF CHRIST

We have seen how the blessed Saviour went about "healing all that were oppressed of the devil," showing what He thought of Spiritualism. Yet, in spite of such plain testimony, Dr. Wisse, a noted Spiritualist, said: "All testimony received from advanced spirits only shows that Christ was a *medium* or reformer in Judea; that He is now an advanced spirit in the sixth sphere; but that *He* never claimed to be God and does not at present."

The late Gerald Massey, poet, and Spiritualist, wrote: "I do not find that Christ claimed for Himself more than He held out as possible for others. When He identified Himself with the Father, it was in the oneness of *mediumship.* He was the great *Medium* or *Mediator."**

Could profanity go farther? The Lord Jesus again and again claimed for Himself that which He could share with none other. *"For there is one God, and ONE MEDIATOR between God and man, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time"* (1 Tim. 2:5, 6), shatters the whole of his contention. The daring of confounding *medium* with *Mediator* is awful. A blow against redemption is thus aimed. It is not scholarship or philosophy, but profanity and knavery. We may well ask, Why cannot Spiritualism leave Christ's name alone? They seem impelled to endeavor to get His support for their system. It only proves most conclusively that Spiritualists feel the reality of Christianity and of Christ, and are forced to these attentions. They are not continually fighting against Mohammedanism and Brahminism and the like.

*Another noted Spiritualist, Dr. J. M. Peebles, wrote, "The Apostle (Paul) with a singular clearness of perception pronounced the Nazarene a Mediator, i. e., a Medium, between God and man."

VII. THE DENIALS OF MODERN SPIRITUALISM

Modern Spiritualism denies—

1. The inspiration of the Bible.
2. The fall of man.
3. The Deity of the Lord Jesus.
4. The atoning value of His death.
5. The existence of a personal devil.*
6. The existence of demons.
7. The existence of angels.
8. The existence of heaven.
9. The existence of hell.*

Enough has been written to prove the above statements, but it is as well to place it in clear tabulated form, so that the reader may see that Spiritualism is the absolute negation of Christianity. In 1866 at a Spiritualistic conference held at Providence, Rhode Island, U. S. A., at which eighteen states and territories were represented, the following daring resolutions were passed:

1. To abandon all Christian ordinances and worship.
2. To discontinue all Sunday Schools.
3. To denounce sexual tyranny.
4. To affirm that animal food should not be used.

We have so far had ample Biblical proof that 1 Tim. 4: 1-3 applies to Spiritualism in its prediction that in the latter times some would depart from the faith and would pay heed to seducing spirits and doctrines of devils. To this Nos. 3 and 4 resolutions carry us on to "forbidding to marry" and "commanding to abstain from meats."

And yet with all this negation of Christianity Spiritualists continue in many cases to be members and ministers of churches, calling themselves Christian Spiritualists. For instance, the late Rev. H. R. Haweis, M. A., Incumbent of St. James', Marylebone, a special preacher in Westminster

"All spirit people of wisdom, knowledge and love say there is no burning hell . . . no fearful devil."—"Outlines,"* p. 15.

Abbey, and Royal Institution Lecturer, said in 1900 in an address:

"Spiritualism fitted very nicely on to Christianity; it seemed to be a legitimate development, not a contradiction, not an antagonist. . . . Spiritualism had rehabilitated the Bible. . . . They [spiritualistic phenomena] occur every day in London as well as in the Acts of the Apostles."

VIII. "THREE BLACK I'S" OF SPIRITUALISM.

The Rev. Frank Swainson in his addresses on Spiritualism speaks of its "three black I's—Infidelity, Insanity and Immorality."

1. INFIDELITY

In a Spiritualistic book, *"Whatever Is, Is Right,"* circulating among a certain section of advanced Spiritualists, we read the following:

"What is evil? Evil does not exist, evil is good."

"What is a lie? A lie is the truth intrinsically; it holds a lawful place in creation; it is a necessity."

"What is vice? Vice and virtue, too, are beautiful in the eyes of the soul."

"What is virtue? Virtue is good and sin is good. The woman who came to the well of Sychar was just as pure in spirit before she met Christ, even though she was a harlot, as she was afterwards when she went to live a different life. There's no difference between Herod the murderer of the babies in Bethlehem, and Christ the Saviour of men."

"What is murder? Murder is good. Murder is a perfectly natural act."

"What are evil spirits? There are no evil spirits. There is no devil and no Christ. Christ and the devil are both alike."

> "'For not a path on earth is trod
> That does not lead the soul to God.'

"No matter how bad that path may be, whether it be the

path of the liar, the murderer; it is the path of Divine Ordination and Divine Destiny."

2. INSANITY

Dr. Forbes Winslow, Oxford Lecturer on Mental Diseases, of Charing Cross Hospital, said the prevalence of madness *owing to Spiritualism* was on the increase. The late Reader Harris, K. C., wrote: "The most remarkable case of mediumship I have met with was that of a lady, who commenced with a little seemingly innocent table-turning at a children's party, and finished up by death in a madhouse."

Sir William Crookes, claimed by the Spiritualists as a strong sympathizer, wrote: "After witnessing the painful state of nervous and bodily prostration in which many of the experiments have left the medium fainting, pale, breathless, I cannot doubt but that the violence of psychic forces means a corresponding drain on the vital forces."

Is this the high and holy substitute for Christianity? Is this the glorious effect of truth?

3. IMMORALITY

Mr. T. L. Harris, once a Spiritualistic medium, testines that the marriage vow imposes no obligation on the Spiritualistic husband. They have been known to abandon their own wives, and prefer the company of those of whom the spirits told them that they had a closer spiritual affinity to them. Mrs. Woodhull, elected three years in succession as president of the Spiritist Societies in America, often lectured in favor of free love; and advocated the abolition of marriage ("forbidding to marry"), stigmatizing virtue and responsibility as the two thieves on the cross. She said: "It was the sublime mission of Spiritism to deliver humanity from the thraldom of matrimony, and to establish sexual emancipation." Rev. F. Swainson, writing of a lady of his acquaintance, says: "Up to the time that her husband came into contact with

Spiritism he was all that could be desired. When he took to Spiritism he came in touch with a certain Spiritist woman, who claimed affinity. The result was this, that the man cruelly deserted his wife, and left her to die, as she is dying today, of a broken heart. That man today is passing as a leading official of a Spiritist circle in England."

The charge against the "three black I's" of Modern Spiritualism is well proved.

IX. WHAT SPIRITUALISM OFFERS

I shall now describe what Spiritualism offers in place of the Bible as our guide, Christ as our Saviour, heaven as our eternal home. According to the author of *"Outlines,"* man is made up of a soul, a spiritual body, and a physical body.

"There is something more than the nerves which we cannot see, because it is as fine in its nature as the perfume of flowers. This fine something is called 'nerve-aura' . . . All above what is required for daily use is thrown off like perfume from flowers. . . . Our spiritual bodies are formed of this fine nerve-aura, which is *spiritualized matter.* . . . When our spiritual friends and guardians visit us, they . . . look . . . at our spiritual bodies, and by their purity or otherwise, they can see at a glance what kind of lives we live. . . . People who indulge in evil habits, such as opium or tobacco smoking, and laudanum and intoxicating drink, carry the appetite with them at death; it is because some of the narcotic and alcohol from these things help to compose the spiritual body, that they crave or hunger for their kind. So that these spirit people seek those in the body who still indulge in these bad habits, and get their craving satisfied through other people" (*"Outlines,"* pp. 30-32).

So we read on: "I have explained to you how the spirit-body is formed—that it is the *spiritualized* or *refined* particles of our physical body: so that you will understand me when I tell you that the spirit world is made up of refined or *spir-*

itualized particles given off by the earth. Every blade of grass, every tiny flower, shrub and tree, insect and animal, by their lives cause matter to become refined and spiritualized, which then ascends high above the clouds, and there spreads out in a broad belt, and surrounds the earth, like the rings of Saturn surround that planet. There are a great number of these rings or zones, one beyond the other, which may be called spirit worlds" (*"Outlines,"* p. 33).

Then we are told in *"Outlines"* that in the spirit-world souls may do wrong there, as they do here. When they do, they reap what they sow, and are punished, and thus they are gradually purified and blessed—they become their own saviours, though why they should need to be saved seems a mystery.

We read also that after death, if the spiritual life is kind, and gentle and good, the grosser elements of the spiritual body are eliminated, leaving the body more refined and spiritual; so that it can rise into a higher zone, which, in its turn, is composed of the more refined and spiritualized elements eliminated from this higher zone, and the third zone is composed of the still more refined and spiritualized elements from the second, and so on. And yet people who are too "clever" to believe the Bible are so foolish as to believe such bombastic nonsense put forward without one atom of proof.

X. SHIRKS AWFUL PROBLEMS

In *"Outlines,"* while there is a stout refusal of the doctrine of total depravity, and the fall of man is denied,* there is no attempt whatever to adequately explain the awful sorrow and suffering in this world, and the still more awful sorrow of death. We are told God is too good to allow man's fall or the existence of what is malevolent, like Satan and his demons; but the present awful state of things, which God has

"Thus, by his [man's] intellectual faculties, moral powers, and spiritual nature, he is 'God manifest in the flesh.'"—"Outlines."*

allowed for His own wise and inscrutable purpose, the author of *"Outlines"* shirks and must shirk. He throws away the only lamp of truth—the Word of God. Can we wonder that he walks in darkness, and that his wisdom is folly indeed, fraught with awful consequences?

We have now had ample proof from Scripture that Spiritualism is in reality demonism. Nay, more; in some way or other every form of evil has its origin, I believe, in this cult. Heathendom in its nameless horrors is Spiritualism. All false religions bear features of their common parent. They may vary as to details, and contradict each other (for Satan must have many baits for many minds), but the essence of all evil teaching is Satanic, and therefore Spiritualism in its essence.

XI. THE POWER OF CHRIST'S NAME

While it is well that we should be aware of the awful power of Satan, the believer has no need to be *personally* afraid, if only he keeps near to the Lord and cleaves to His Word. "Resist the devil, and he will flee from you" (James 4:7). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith" (1 Pet. 5:8, 9). "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:10-13). "Ye are of God, little children, and have overcome them [that is, *spirits* that confess not that Jesus Christ is come in the flesh]; because greater is He that is in you [that is, the Holy Ghost], than he that is in the world [that is, the devil]" (1 John 4:4).

We may walk serenely through this evil world, conscious of the Lord's protecting hand, just as Elisha was calm, con-

scious that he was protected by the mountain being full of horses and chariots of fire. With all the glittering rewards of divination within the reach of the covetous Balaam, if only he would curse God's people, he was obliged to cry out, *"Surely there is no enchantment against Jacob, neither is there any divination against Israel"* (Num. 23:23).

A friend has just given me an authentic instance of the power of Christ's name. A Spiritualist in Bradford invited a Christian neighbor to one of their meetings. The Christian, wearied by her neighbor's importunity, made a compact with her, that if she attended once she would never again be invited. They went to the meeting. After a little while the medium, who had no previous knowledge of her, declared there was a Christian present, and until that Christian left the room they could not proceed. The Christian kept her seat. After a few minutes the medium again said there was a Christian present and insisted that the person should leave the meeting. The Christian lady thereupon retired. When her neighbor returned home, she informed her that the meeting proceeded after she left without any further difficulty. Such is the power of Christ's name.

A SCRIPTURAL TEST

Amidst all the abounding evil, the uninstructed believer might well be bewildered. But Scripture furnishes a simple but thorough test of every system of teaching. It will be seen that the Person of Christ is the test. "Every spirit that CONFESSETH NOT that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist" (1 John 4:3). "He is antichrist, that denieth the Father and the Son" (1 John 2:22). "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).

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